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## FAITH.

Grace expresses the attitude and relation of God to a sinner. And grace justifies and saves the sinner. However, saving grace is not an irresistible fiat of the Almighty. Grace may fail of its aim and end. No sinner is justified and saved parforce. There must be a proper attitude and an adequate relation of the sinner who is being justified and saved to God who justifies and is saving him. Faith expresses this latter attitude and relation. "*By grace are ye saved through faith,*" Eph. 2, 8. This means that salvation in individual instances, the saving of this or that particular sinner, requires the effectual operation of *two* forces. True, "the grace of God that bringeth salvation hath appeared to all men," Tit. 2, 11, regardless of men's attitude toward it. The word of grace has been issued to all men prior to their knowledge and wish, Matt. 28, 19. There is a salvation, perfect and complete in itself, independent of the faith of the saved; comp. Acts 4, 12: "*Neither is there salvation in any other,*" etc. Neither man's faith nor man's unbelief alter the fact of this salvation. The *Τετέλεσται* on Golgotha, John 19, 30, was spoken before unbelievers and scoffers. This cry has been ringing through the centuries. The "word of reconciliation" conjures up no mirage to pilgrims through this desert of sin, but points to the *fact* that "God was in Christ, *reconciling the world unto Himself*, not imputing their trespasses unto them," 2 Cor. 5, 19. This salvation "is finished." Whether its tidings are carried to the husbandman on his farm or to the trader

amidst his merchandise, or to the prowler on the highways, they always state, briefly and concisely, this fact: "*All things are ready*," πάντα ἔτοιμα, Matt. 22, 1 ff. The faith of the saved makes not a particle of difference, as far as the actual existence in fact of this salvation and its absolute completeness are concerned.

But the faith of the saved makes all the difference to the saved. "Unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it," Hebr. 4, 2. *Ὁὐκ ὠφέλησεν*, this statement determines the necessity of faith for personal salvation. I have been saved without my faith, I am, without my faith, called to a personal share in the salvation of all, but if I believe not, — *οὐκ ὠφέλησεν!*

Personal salvation, justification, then, is by *two* means: *τῇ χάριτι διὰ τῆς πίστεως*. The grammatical construction of both terms, which are equally related to *ἐστὲ σεσωσμένοι*, shows that each enters into the act expressed by the verb by its own peculiar force. The simple dative expresses cause, *διὰ* with the genitive, agency. The terms are not independent of one another, but the cause works through this established agency, and the agency, for its effectiveness, relies on the cause. The dependence of faith on grace was shown in THEOL. QUARTERLY, vol. IX, p. 206. It is the concept of faith, its Scriptural content, and its energy in justification and salvation, that must now be presented for study.

Grace saves, and faith saves. Neither saves without the other, in particular instances. Saving grace postulates faith in the *subjectum operationis*. Faith has for its correlate grace, the atoning work of grace, and the word of grace. Saving grace does not become operative in the sinner unless by faith, and saving faith, apart from grace, lacks all energy. Faith is the only channel through which grace flows into the sinner's heart, and in this channel nothing can flow but grace.

Grace exists in God, goes out from God. Faith exists in man, goes out from man. The study of the concept of faith,

then, brings us away, — though not entirely, as will be seen, — from the mind and will and purposes of God, and takes us into the arcanum of the human heart, its qualities, powers, and activities; for it is there that the process of faith, the act of faith is taking place, and a state of faith exists. Rightly understood, faith is the human element in justification. Not, indeed, that quota of merit which the *subjectum operationis* in this process, sinful man, contributes out of his own store, or out of some borrowed store, to make up, together with divine grace, the resultant product of the sinner's righteousness; but that activity of the human mind, affections and will, which is brought into play on the part of the sinner, — we have specified in the preceding issue by what cause and in what manner, — and which reaches out toward the proffered hand of grace and toward the pardon and blessing which that hand extends, and which, through the mediation of the sinner's Advocate, results in an intimate union of the criminal with the Judge in this forensic process. God is gracious to the sinner; the sinner acknowledges with trustful satisfaction this attitude of God towards him. God bestows His pardon upon the sinner; the sinner places an implicit confidence in God's verdict upon him. Thus is justification accomplished, and man saved "by grace through faith."

The fact that faith possesses no merit, and cannot be viewed as an impelling cause in the article of justification; that it is a gift of God, wrought in us by the preaching of the word of grace and the Spirit of grace through that Word, does not signify that man is not active at all when he believes. On the contrary, faith represents the very intensest action of which the human mind and heart are capable. Faith is the human echo rising from the deepest caverns of the heart in response to the voice of the Gospel; it is the human answer to the divine call; the conscious and determined alliance of the heart to Him who has captured the heart. The believer in the act of believing is not an automaton; he is not acted upon only, but he acts, and that knowingly and willingly. Just as certainly as the



gracious inclination and decree of God and the gracious operation of the Holy Spirit through the Gospel represent a personal attitude and activity of God to the sinner, just as certainly the pleased assent and trustful reliance of the human will on God represent a personal attitude and activity on the part of the sinner toward God. The sinner's conscious and sincere declaration: "I know and believe," is grammatically and logically the statement of an act in which he, the sinner, is, knows himself to be, and desires to be, considered the agent, and the sole responsible agent. His mouth in this declaration is not a speaking-trumpet through which the thought of another is conveyed to the outside world; his heart is not a platform from which another delivers solemn statements of his conviction, but the speaker in this case is also the thinker of the words which he speaks and has willed to speak those words, and wishes to stand by his words, to be held to account for them, and to be judged by them. It is not denied, indeed, that *there is* another present and active in the speaker; and it is another question: How came the speaker thus to express himself? The point being urged now is this: when the believer declares: "I know and believe!" he predicates action of himself. The act or process of faith, though not of the sinner's creation, still is an operation of his inner energies. It is his own heart with its forces that is at work in this act; it is *his* faith. God loves, Christ redeems, the Holy Spirit calls and enlightens the sinner, but neither God, nor Christ, nor the Spirit believe for, or with the sinner, though they all aid him toward faith and induce, work faith in him. The Word, and the preacher of the Word, and the Church which sends the preacher, all show to the sinner the necessity of faith, and the way to believe; they also urge him to believe, but the sinner's faith, the act of his believing, though brought about and wrought through their instrumentality, is not performed by them, but by the sinner himself.

However, it is also theologically correct to claim for faith a personal activity on the part of the believer. For faith receives the righteousness of God; yea, faith is counted for righteousness

to the believer, Rom. 4, 22, and that in every instance of justification, v. 23. 24. Unless the sinner's righteousness is held by proxy, just as it was obtained by proxy, faith must be the sinner's personal act. Again, faith and obedience are, in many places, Scriptural synonyms. Obedience cannot be rendered through an agent. To argue that the statement: The sinner believes, means that the sinner is represented as a believer through another's effort, while, in reality, he is a disobedient person, would be manifest folly.

Accordingly, the faith of individuals in particular instances is mentioned and distinguished from that of others: Luke 1, 45: "Blessed is she that believed;" comp. v. 20: "because thou believedst not my words." "*Thy* faith hath saved *thee*," Matt. 9, 22. Mark 5, 34; 10, 52. Luke 8, 48; 17, 19. "According to *your* faith be it unto you," Matt. 9, 29. "O woman, great is *thy* faith; be it unto thee, *even as thou wilt*," Matt. 15, 28. "Where is your faith?" Luke 8, 25. "Jesus seeing their faith," Matt. 9, 2. "If thou canst believe, all things are possible to him that believeth," Mark 9, 23. "If thou wouldest believe, thou shouldest see," John 11, 40. "Reach hither thy finger . . . and be not faithless, but believing," John 20, 27. "I have prayed for thee that thy faith fail not," Luke 22, 32. "Increase our faith," Luke 17, 5. We are told of Abraham's, Moses', Abel's, etc., faith, Hebr. 11. Rom. 4, 3. 18. James 2, 23. Paul speaks to his Romans of "the mutual faith both of them and him," Rom. 1, 12. "Thy faith"—"my faith," James 2, 18. Timothy's, Eunice's, Lois' faith, 2 Tim. 1, 5; the faith of Christians at Thessalonica, 1 Thess. 1, 8; 3, 2. 6. 7; 2 Thess. 1, 3; at Ephesus, Eph. 1, 15; at Colossæ, Col. 1, 4; at Rome, Rom. 1, 8; at Corinth, 2 Cor. 8, 7; at Philippi, Phil 2, 17; of many of the chief rulers of the synagogue, John 12, 42; of a great company of the priests at Jerusalem, Acts 6, 7.—these and many others are facts which are extolled and held up for encouragement and emulation in the sacred accounts of the early days of Christianity. It was certainly felt that in the act of a person's believing there

was a manifestation of personal force, which imprinted what we might call spiritual character on the respective Christian. And when Paul counsels a Roman church member: "Hast thou faith? Have it to thyself alone," Rom. 14, 22; when he rejoicingly states of himself: "I have kept the faith," 2 Tim. 4, 7; when we hear of certain persons' "first faith," 1 Tim. 5, 12, of the Corinthians' faith that is to be increased, 2 Cor. 10, 15; when we hear the agitated father in the Gospel appealingly address the Master: "Lord, I believe; help Thou mine unbelief!" Matt. 9, 24, — is there not in all these instances a reference to an important event in the persons' inner life, in which they have consciously borne an active part? But this fact will more clearly and strikingly appear when we inquire of Scripture the content of an act of faith.

A number of Scriptural terms must be drawn into our present research,<sup>1)</sup> chief among them the terms *πίστις*, *πιστός*, and *πιστεύειν*. With regard to these three terms, in particular, profane usage is hardly relevant for determining their exact signification in Scripture. Classical Greek and Biblical Greek differ widely in their use of these terms.<sup>2)</sup> A state of affairs exists, as regards the classical usage of this term, similar to that

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1) The true content of the Biblical concept of human faith must be gathered from the native force and the Scriptural usage of such terms as *πείθεσθαι* (*πεποιθέναι*, *πέπεισθαι*), *πεποιθήσεις*, *πιστός*, *πιστώ*, *πίστις*, *πιστεύειν*. By way of contrast the meaning of the term "faith" will appear also from such privatives as *ἀπειθής*, *ἀπειθέω*, *ἀπειθεία*, *ἀπιστος*, *ἀπιστέω*, and *ἀπιστία*, and from the compounds *ὀλιγόπιστος* and *ὀλιγοπιστία*.

2) "Faith has obtained a (new) signification through the appearing of Jesus Christ." (Cremer, *Bibl. theol. Woerterb.*, 7. ed., p. 748.) "With it" (this new signification) "the New Testament era as the era of the revelation of faith becomes distinct from the Old Testament era as that of education unto faith." (Ibid., p. 750.) "Profane Greek offers us the term, but nothing more." (Ibid., p. 745 sq.) "All this" (the Biblical content) "is not contained in the Greek *πίστις* as applied within the domain of religion, except the idea of acknowledgment, and even that how meagerly!" (Ibid., p. 746.) "Homer knows a *πείθεσθαι* with reference to the signs and wonders of deities, but it is in no case the person of the gods, in regard to which *πειθόμενος πείθεται*." (Ibid., p. 727.)



noted with reference to *χάρις*.<sup>3)</sup> Both the Greeks and the Romans knew, and even worshiped *πίστις*, *fides*; but the idea which they connect with this term, when used in its passive sense, is reliability, trustworthiness, fidelity, credibility of matters and persons, or, when used in its active sense, confidence, trust, conviction, either as bestowed upon others, or as enjoyed from others.<sup>4)</sup> Even when used with reference to religious matters, Roman and Greek writers express by "faith in the gods" merely the universal or national acceptance or recognition of the existence of deities, their power and supernatural influence, but not personal, subjective trust in the divine favor. Faith in the gods, with them, never signifies firm reliance and confiding trust in a gracious God, but the commonplace idea and attitude over and against the Unseen, the Supernatural.<sup>5)</sup> The Roman goddess *Fides* was in no sense a personification of the Christian faith.

The number of Scripture texts in which the term *πίστις* and cognate terms are used, is very large. As not germane to our subject we eliminate from this number, firstly, all those

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3) See THEOL. QUARTERLY IX, pp. 130. 131. CREMER: "*Πίστις*, faith, is a word that, if any, has become important for the history of the origin of the language of Christianity; for all elements which enter into the formation of a language, viz., the precedent of the Old Testament" (Cremer refers to the LXX rendering of אֱמוּנָה by *πίστις*), "the signification of this word as understood by profane writers and when applied within the sphere of religion, and also the aptness of the word for reproducing the Christian conception,—all combine, in order, on the one hand, to offer to the spirit of the New Testament the suitable term, and, on the other hand, to fill this term with a specific content." (Ibid., p. 735.)

4) "The term *fides*, in common usage among the Romans, is understood in a somewhat different sense in the Holy Scriptures than it is usually understood by profane writers. For with the Romans *fides* usually signifies truthfulness in speaking and acting, or fidelity in the performance of promises. Cicero derives *fides*, etymologically, from the idea that something said or promised by someone is to be realized, as if the two words *fiat dictum* had become amalgamated in *fides*." (Flacius, *Clavis*, ed. ult. 1617. col. 307.)

5) Ovid's "*Credo equidem, nec vana fides, genus esse deorum*" (*Met.* 4.) ("I do believe, nor is it with a shallow faith, that there is a race of gods"), is no more than a deistic notion. (Cf. Cremer, l. c., p. 739.)

texts which predicate *πίστις* of God,<sup>6)</sup> secondly, all those which speak of human *πίστις* in purely human affairs,<sup>7)</sup> and, thirdly, the *πίστις* of the diabolical spirits.<sup>8)</sup> Our business is exclusively with that Biblical and theological quantity which enters into, and acts a certain well-defined part in the divine act of justification, and which is known as "saving faith," *fides salvifica*, *fides justificans*.

What is the content of this faith? It was stated before that the energies of the human heart are set to work in the act of faith. *Faith is, indeed, an affair of the heart.* "With the heart, *καρδίᾳ*, man believeth unto righteousness," Rom. 10, 10. "If thou shalt believe in thine heart, *ἐν τῇ καρδίᾳ σου*, thou shalt be saved," v. 9. Philip, before sealing to the eunuch the righteousness of faith, made sure that he believed "with all his heart," *ἐξ ὅλης τῆς καρδίας*, Acts 8, 37. Mountain-moving faith is described as "not doubting in the heart, but believing," *μὴ διακρίθῃ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ*, Mark 11, 23. Faith "purifies the heart, *τῇ πίστει καθαρῖσας τὰς καρδίας*, Acts 15, 9. Those who draw near to God in the new and living way consecrated to us by the blood of Jesus, come "with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience," *μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τᾶς καρδίας κτλ.*, Hebr. 10, 22. Believers "assure their hearts" before God (*πέισομεν τῇν καρδίαν*), 1 John 3, 19; their heart does not condemn them, *καρδία μὴ καταγνώσκει*, v. 20. 21. The justified by faith have "the love of God shed abroad in the hearts," *ἐκκέχυται ἐν ταῖς καρδίαις*, Rom. 5, 5; they are "given the earnest of the Spirit in their hearts," *ἀρρόβωνα τοῦ πνεύματος ἐν ταῖς καρδίαις*, 2 Cor. 1, 22. Their heart has by faith become the dwelling-place of Christ, *κατοικῆσαι τὸν*

6) E. g. Rom. 3, 3: "the faith of God" is God's trustworthiness in His promises. Comp. v. 4 and ch. 9, 6; 11, 29. — 2 Tim. 2, 13: "God is faithful," *i. e.*, He keeps faith, even though we break faith with Him.

7) E. g. Matt. 23, 23: "faith" as one of the weightier matters of the Law; Luke 12, 42: "faithful and wise steward;" Gal. 5, 22: "faith" as a fruit of the Spirit in the daily renewal of the regenerate.

8) James 2, 19.



Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις, Eph. 3, 17. The peace that comes after justification by faith "rules in the hearts," βραβευέτω ἐν ταῖς καρδίαις, Col. 3, 15, "keeps the hearts," φρουρήσει τὰς καρδίαις, Phil. 4, 7. Finally, in sanctification "hearts are stablished in holiness" unto the coming of the Lord, στηρίξαι ὑμῶν τὰς καρδίαις, 1 Thess. 3, 13. At all stages of saving faith, thus, it is to the heart that the Lord addresses Himself, and that is seen to act in response to Him. *The heart is the organ of faith in man.*

Consistently with the above, lack of faith, unbelief, is charged against the heart. Cleopas and his companion were "slow of heart to believe," βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν, Luke 24, 25. In the Gentiles there is "blindness of heart," πώρωσιν τῆς καρδίας, Eph. 4, 18. Pharisaical sanctimoniousness and hypocrisy reveals "hardness of heart," σκληροκαρδίαν, Matt. 19, 8, which precludes a believing acceptance of the true teachings of God's Word.

In all the passages cited the heart is viewed as a unit. It is not any one particular energy of the heart, *e. g.*, the intellectual faculty, that exerts itself in any act of saving faith, nor a combination of two or more faculties, *e. g.*, the emotion of fear or wonder roused by a process of reasoning, or a reliance based on reasonable certainty, or an intelligent yielding and trusting, but all and every force which the human heart is capable of exerting, the whole heart with all its energies that is made to act in faith, all energies acting simultaneously and harmoniously.

D.

*(To be continued.)*

## SOME PARALLELS TO ROM. 1, 18 ff.

It is clear that the second half of the first, the entire second, and part of the third chapter of the Epistle to the Romans serve as an introduction to St. Paul's exposition of the doctrine of Justification by Faith in chapters 3 to 8. The argument of this introduction is summed up in the proposition: Neither Jew

nor Gentile can escape the judgment of God, since the wrath of God is revealed from heaven against all who "*hold the truth in unrighteousness.*" Israel cannot escape, though it has the Law and knows the will of God (2, 18), because Israel transgresses that Law (2, 21—27). Indeed, Israel is the more inexcusable, since it alone among the nations possessed the revealed religion — "unto them were committed the oracles of God" (3, 2). The Gentile world is likewise under the curse and cannot escape the wrath of God. They "have not the Law," theirs are not the oracles of God, but the Law of God is "written in their hearts" (2, 14. 15). Moreover, they also *know God, but worship Him not*, and this is the principal cause for their condemnation in the judgment of God, as exhibited in 1, 18—32. Thus (3, 9) "we have proved both Jews and Gentiles that they are all under sin." Hence, both Jew and Gentile (3, 29) are justified before God by faith only (3, 28).

It is our present purpose to adduce parallels from the ethnic writers and from the modern authorities on matters of Natural Religion, in elucidation of St. Paul's words concerning the status of pagan theology (in its narrower sense), 1, 18 sqq. The structural arrangement of these verses seems sufficiently clear. Verses 18 to 20 contain a statement of the general truth, applicable to all mankind ("men," v. 18), that they "know God, but worship Him not." Verses 21 to 32 relate, historically, the results of this denial of the truth, as they appeared in the life and morals of the nations in the days of St. Paul. It is of first importance to note, 1) that the idolaters which "God gave up to the lusts of their flesh" are included in "men," v. 18, which is the antecedent of *αὐτοῖς* and *αὐτοῦς* (vv. 19, 20, 24, 26, etc.), and the subject of the verbs in vv. 21 to 32. That is to say, *even after* men refuse to worship God, after they "have become fools," idolaters, and slaves of unnatural lusts, they are still said to retain within them that knowledge of God, "that which may be apprehended concerning Him" (*τὰ νοούμενα*) in the works of creation. They still retain "the truth" (vv. 18. 25!). Against that they are sinning; *therefore* they have "no excuse"

when called to judgment. 2) The order of climax in vv. 21—32 must be considered. The first consequence of this denial of the divine truth revealed in nature, is moral decay (v. 24). This is followed by further religious degeneration (v. 25), this, by still greater moral decay (vv. 26, 27), this, again, by idolatry (v. 28), and idolatry, once more, becomes the cause of further moral corruption (vv. 29—32). There is here a constant *retrogression* from the knowledge of God as innate in the human mind, — a knowledge, however, which is never entirely lost (v. 19: *φανερὸν ἔσται*, and v. 20: *καθορᾶται*), — accompanied by a blunting of the moral faculties, which, in turn, becomes the cause of further religious loss, until the worshiper has become a “hater of God” (v. 30) and a “lover of sin” (v. 32). This relation of cause and effect is sufficiently clear from the terms *διὸ καί* in v. 24, *διὰ τοῦτο* in v. 26, and *καθώς* in v. 28. There is not *sequence* merely, but *consequence*.

Proceeding on the basis of this structural arrangement of the passage, we shall exhibit from the sources indicated: the universality of religion, as implied in the entire passage; the *contents* of that knowledge which St. Paul predicates of the natural mind, vv. 18, 19; the *method* by which man arrives at it, vv. 19, 20, and its gradual *decay* — the result of persistent denial — adumbraged in vv. 21—32.

There is one fact which stands out in bold relief in St. Paul's argument for the inexcusableness of the pagan world — the universality here predicated of religion. Those who are in v. 21 said to have “knowledge of God,” and the “truth” (v. 18), are the “men” of v. 18, mankind in general. Even theoretically to admit the existence of nations or tribes of men, no matter how completely degenerate culturally, possessing no knowledge of God, would vitiate our conception of St. Paul's argument, and is contrary to the plain statements of this passage. It is no longer necessary to inquire into the credibility of the reports of early explorers and missionaries among the tribes of central Africa, Central and South America, and Australia, recording the discovery of peoples “without a vestige of reli-



gion," "having no name for 'God,' 'soul,' etc." These reports were eagerly seized upon by a sect of ethnologists,<sup>1)</sup> who had an interest in asserting their confidence in them, and who welcomed them as completing the chain of Evolution in Religion. Subsequent research, however, has demonstrated all such reports to be unsupported by the facts. Recent investigators have in some cases found highly developed systems of mythology and worship, where their predecessors failed to note "an inkling of religious cognition." The Australian aborigines are a case in point. It was the fashion, among ethnologists of a generation ago, to refer to the Papuans as a people "so low in the ladder of development, that they had not yet reached the first conceptions of a divinity." Every student of anthropology now knows that these tribes have not only a religion and religious festivals, but have a highly specialized and detailed system of worship, have a belief, similar to that of the ancient Egyptians, and, possibly, of the American Indians, in the resurrection of the dead, "which they symbolize at their festivals by burying a living elder, who then rises from the grave."<sup>2)</sup> These observations may or they may not be based on fact as to every particular — though the testimony seems unimpeachable; what we would emphasize is this, that the universality of religion is to-day recognized by ethnologists the world over, and that the notion of an "endemic atheism" has long since been consigned to the *limbus fatuorum*.

Now, St. Paul goes a step farther than our ethnologists. Not only have all men some religious intuition, or cognition, or impulse. Not only do men the world over recognize the existence of the spiritual, the extra-mundane, the transcendental as opposed to the material, the experimental, and their own dependence upon it, but they "know God" (γινώσκουσιν τὸν θεόν); "that which may be known (τὸ γνωστόν) concerning God is revealed to them." They possess what "God has revealed to

1) Spencer, *Sociology* III, § 584. J. Lubbock, *Prehistoric Times*, p. 574. Cf. Bastian, *Vorgeschichtl. Schoepfungslieder*, p. 41. Jastrow, *Study of Religion*, p. 34.

2) Brinton, *Myths of the New World*, p. 295 sqq.

them," that is to say, "the Truth" (v. 25). This knowledge, moreover, is not represented as having been given in time past, and as now lost, but is predicated of the world in terms as general as the proclamation of God's wrath in v. 18. Hence, a primeval knowledge,<sup>3)</sup> given in the beginning of history, cannot be inferred from the text. If such were meant, we should not read the present tenses in vv. 19 and 20, but the past, and not ἐφανερώσε in v. 19, but the perfect. (In v. 21 the subject, "men," is narrowed down to those nations whose moral degeneration is surveyed in this and the following verses; hence the change of tenses.) Besides, vv. 19 and 20 distinctly assert that the knowledge here spoken of is gained from a contemplation of nature; it is a knowledge gained through human reasoning, *a posteriori*, proceeding from an apperception of the divine attributes, — both quiescent and operative, as Unity, Infinity, Will, Power, — as revealed in the forms, forces, and phenomena of nature. This knowledge<sup>4)</sup> men possess, and because they refuse Him worship whom they know, they shall have no excuse in the judgment of God's wrath.

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3) We fail to understand what "revelation" Rawlinson possibly could have had in mind when he wrote, (*Rel. of the Ancient World*, § 232): "The theory to which the facts . . . point, is the existence of a *primitive religion* communicated to man from without, whereof monotheism and expiatory sacrifice were parts, and the gradual clouding over of this *primitive revelation* everywhere, unless it were among the Hebrews." The revelation granted to man at the creation was not "clouded over gradually," but was lost in the Fall, as certainly as that other part of the divine image, man's holiness. And Israel did not preserve a "primitive revelation," but a later, particular revelation granted to Abraham *some two thousand years after* the primeval revelation had been given to man at his creation.

4) Eph. 4, 18 St. Paul speaks of the "*ignorance that is in them*;" similarly Gal. 4, 8: "When ye *knew not* God;" cf. Eph. 2, 12. But this is the ignorance to which Christ refers John 8, 19: "Ye neither know me nor my Father." Neither the Pharisees nor the Gentile world possessed the spiritual saving knowledge of God, that revelation of God's grace in Jesus Christ "which no eye hath seen, no ear hath heard, neither hath entered the heart of man." To obtain this knowledge, man must first be known of God, Gal. 4, 9: "But now, after that ye have known God, *or rather are known of God*, how turn ye again," etc.

Ethnic literature, whether classical, Vedic, Egyptian, Babylonian, Parsee, or Finnic, abounds in parallels to St. Paul's "Knowing God, they worshiped Him not as God." They meet us wherever we hear the pagan speak the thoughts which are in his heart, and at all stages of cultural development. Even the casual reader cannot fail to note the fact, that all the hideous cults of pagan idolatry were continued *in spite of* a better knowledge, in spite of the conviction that there is a Supreme Power above and beyond the figures of mythology.

The inhabitants of ancient Egypt had at an early age fallen into a polytheistic system of worship which contained fetishistic elements. Their prayers were addressed to the sun, to the Nile, and to a host of abstract divinities. But even in the age of greatest decay, a God Untar was conceived to be of a higher, more sublime character. Untar, moreover, means "power," and the phrase Untar Untra is exactly equivalent to El Shaddai — God Almighty.<sup>5)</sup> Now, what seems much to the point, Untar Untra, the Lord God, is referred to in a great number of Egyptian texts, as Renouf informs us, which otherwise contain manifestly polytheistic views. In such contexts we read, for instance: "God knows the wicked; He smites the wicked, even to blood." Again, we are reminded of the inscription on the altar at Athens, as we hear the Egyptian priest exclaim: "Ah, great God, whose name is unknown —!"<sup>6)</sup> This in an age of advanced polytheism; the same text which contains these words concludes with prayers to the popular divinities. Renouf<sup>7)</sup> quotes the following from the maxims of Ani: "The God of the world is in the light above the firmament; his emblems are on earth; it is to *them* (the emblems) that worship is rendered daily," and not to the Lord God in heaven. And when Amenhotep IV (ca. 1400 B. C.) instituted a monotheistic form of worship, — though of a solar character, — and attempted to destroy the popular faith by abolishing the images of the divin-

5) Le P. Renouf, *Rel. of Anc. Egypt*, p. 103.

6) Strauss-Torney, *Altaegypt. Goettergl.* I, 345.

7) l. c., p. 106; also quoted by Strauss-Torney, *op. cit.*, p. 346.



ities, his plan proved a disastrous failure: the grosser cults were revived, and the very statues of the "reformer" were destroyed by an angry populace.<sup>8)</sup>

A similar reform, instituted by the Peruvian Inca Yupanqui, will be detailed in another paragraph. A temple was built by him to "the Creator" in a vale by the sea. But when the Spaniards came in 1525, they "found an ugly idol of wood representing a colossal *human person* and receiving the prayers of the votaries."<sup>9)</sup>—"They changed the glory of the uncorruptible God into an image made like the corruptible man" (v. 23). The detail of a somewhat related story concerning the Mexican King Nezahuatl will also be given in a subsequent chapter. Like Yupanqui, the Mexican ruler acknowledged publicly his belief in "the true God, the invisible and unknown, the universal Creator," and dedicated an altar which bore the inscription: "To the Unknown God." Yet we are informed that the king "continued to receive prayers directed to himself as a brother of the sun, and the regular services to that luminary were never interrupted in his temple." Nor are these examples unique in the history of native American religions. The words of Renouf concerning ancient Egypt may be applied to the American Indian: "No facts appear to be more clearly proved than these: 1) *That the doctrines of one God and that of many gods were taught by the same men.*"

Castren, the recognized authority on everything connected with Finnic systems of belief, has the following: The Ostjaks, Samoyedes, Tunguses, and many other Siberian tribes have a very crude form of polytheism, almost amounting to fetish-worship, and permeated with Shamanism. Yet they acknowledge a God higher than the sun, moon, sacred mountains, etc. This God, however, is not represented by images, receives no sacrifice, no prayers, *no worship of any kind. Instead, they*

8) Hommel, *Hist. of the Orient*, p. 80 sq.

9) Quoted by Brinton from contemporary Spanish records. Brinton says that the facts are undoubtedly historical and the evidence unimpeachable.

adore images of wood, or tin, *representing the human form and the human face*<sup>10)</sup> — images of corruptible man. Of the Tunguses especially Castren notes that they “are a people ruled by Shamanism; still they acknowledge a Highest Being under the name of Buga, but *at the same time* adore their images and fetishes, and turn in veneration to the sun, moon, stars, earth, fire, etc.” “The Samoyedes also acknowledge a Supreme Being, Nun, and worship *at the same time* their idols and various natural objects.”<sup>11)</sup> Thus Bastian<sup>12)</sup> has observed, as an eye-witness, the fact that among the negroes of Fernando Po “every hut generally contains small idols which receive sacrifice *together with* Rupe, the Great Spirit.” Similarly, W. W. Gill, the greatest authority on the mythology of the Pacific Islanders, relates<sup>13)</sup> that among the Hawaiians “Vatea, the father of gods and men, possessed no morae, had no wooden or stone representations, *nor was any worship ever paid to him.*” Concerning certain tribes of Africa, P. Baudin reports, also from personal observation, that they have “a confused idea of the only God, Olorun, *who receives no worship.*” Still “they invoke him in sudden danger and great affliction.”<sup>14)</sup> Of another African tribe Winwood Reade says (*Savage Africa*, 1863): “The equatorial savages *do not worship* the Good Spirit, nor pronounce his name; once only, when we were in a dangerous storm, the men threw their clenched hands upwards and cried it twice.” And concerning the Polynesians we are told, on good authority, that “the highest Divinity to whom the creation of all things, including the lesser divinities, is ascribed, received very little veneration, while the local deities were worshiped *almost exclusively* on the Society Islands.”<sup>15)</sup> Among the early Chaldeans, Il or Ra, “a sort of fount and origin of Deity,” was “too remote from man to be much worshiped. . . . There is *no evidence*

10) Castren, *Finn. Mythol.*, ch. III, pp. 191—236.

11) l. c., pp. 2. 3.

12) *African Travels*: San Salvador, 1859, p. 317.

13) *Myths and Songs of the South Pacific*. London, 1876. p. 17.

14) *Fetichism*, p. 10.

15) Rawlinson, *Chaldea*, p. 73.

of his having had any temple in Chaldea.”<sup>16)</sup> Finally a story from Plutarch may serve as an instance in point: the great Timoleon († 337), at the end of his remarkable military career, “would write to his friends in Corinth, and in the speeches he made to the people of Syracuse would say, that he was thankful unto God, who, designing to save Sicily, was pleased to honor him with the name and title of the deliverance he vouchsafed it.” But did Timoleon render homage to that Being to whose agency he attributed all the glory of his career? “Having built a chapel in his house, he there sacrificed to *Good Luck*, as a deity that had favored him, and devoted the house itself to the *Sacred Genius!*”

The relevancy of these and similar instances, their bearing upon the matter under consideration, is evident. They must certainly be admitted as proof for the presence, in the natural mind, of that knowledge concerning an all-powerful Creator, different in essence from the divinities of mythology, who received no worship though he overshadowed the entire religious life of man, — a knowledge which would reassert itself whenever the fabric of myth and superstition was shaken by imminent danger and sudden misfortune, and whenever the mind would dwell upon the workings of that eternal Power in the phenomena of sky, earth, and sea, and in the lives of men.

The instances cited above, however, merely serve to show the *presence* of such knowledge. It is to the literature of Greece that we must look for proof of its depth, intensity, and extent. At a time when the Hellenic mind, to all appearances, still regarded the gods of its Aryan inheritance as actually existent, monotheistic views found emphatic expression in the so-called Orphic hymns. The question of authorship need not detain us here. It is well agreed that these hymns are relics of a very early age.<sup>17)</sup> We have space only for a few extracts. Compare

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16) Wegener, *Hist. of the Christian Church in the Society Islands*. Berlin, 1844. p. 158.

17) See Mullachins, *Fragm. Phil. Graec. ante Socr.*, vol. I, p. 162 sqq. Ruhnken says (*Ep. Crit.* II, 69): “Scriptor certe est vetustissimus. Ne



the traditional ideas concerning the Hellenic Zeus with the tenor of the following lines:

"He (Zeus) is One, Self-created; by One all things are fashioned;  
In them he moves (*περιβάσεται*); none among mortals  
Has seen him; but He sees them all." (*Hymn. Orph.* 1, 8 sq.)

And who is this One? *μῦθος κόσμον ἄναξ*—the One ruler of the universe. Of him it is said, v. 13: "Nor is there another besides this great Ruler;" and the sky is called "the work of the great and wise God."

St. Paul, in his oration on Mars Hill, reminded the Athenians<sup>18)</sup> of that which "some of their own poets had said, 'For we are also his offspring.'" The author in question is Cleanthes, and the poem cited by St. Paul is a hymn to Zeus: "Mightiest of the immortals, *known by many names*, ever almighty, Zeus, author of the universe, ruling all things by Thy law, hail to Thee; all men may address Thee, for we are all Thine offspring." Shall we suppose that Cleanthes had in mind the profligate tyrant of Olympus, the Don Juan of mythology, whom Aristophanes considered "ridiculous to the knowing ones" (*Clouds*, v. 1240)? It is in distinct reference to the "Author" of this quotation that St. Paul says, "For in *Him*" [the Lord, v. 27] "we live, and move, and have our being, as certain also of your poets have said: For we are also *his* offspring."<sup>19)</sup> All of which proves that the divine Essence, the "author of the universe," occasionally was in the mind of the writers *where the undiscerning reader sees merely a reference to the popular divinities*. "One in essence, he has many names," says Aristotle,<sup>20)</sup> "which are given him according to his operations." And since the original (Aryan) character of Zeus exhibited several divine attributes in a high degree, the name

ullum quidem recentioris ætatis vestigium per totum poema reperies. Dictio fere est HomERICA."

18) Additional proof of the wide dissemination of such doctrines among the common people.

19) Acts 17, 28.

20) *De mundo* 7, 1: Εἰς ὃν, πολὺνὸνμὸς ἐστὶ, κτλ. Similarly, God is defined as πολὺνὸνμὸς δύναμις by Secundus, § 3.

was applied to the God of all gods in an attempt to supply the lack of an unequivocal term. He is "Father of gods and men" in Homer,<sup>21)</sup> and "the greatest of the gods" in Hesiod,<sup>22)</sup> and as such he is represented generally in the mythology of Greece. Naturally, then, his name was applied to the divine Being whose existence was recognized in nature and in the life of man. Hence Pindar<sup>23)</sup> calls him simply "the Father," in Arianus<sup>24)</sup> he is identified with *ὁ θεός*, by the Roman Ennius,<sup>25)</sup> with the "Creator of all things," and by Valerius Soranus<sup>26)</sup> he is termed

Juppiter omnipotens, rerum regumque repertor,  
progenitor genitrixque deum, *deus unus et idem.*

Thus Cicero<sup>27)</sup> identifies "summus Jupiter" with "coelum atque terras tuens et regens deus," and Seneca<sup>28)</sup> says that the Jupiter of the early Etruscans "was *not* he whom we adore on the Capitoline hill, but he whom *also* we recognize<sup>29)</sup> in Jupiter — the ruler and guardian of the universe, the mind and spirit of the world, the lord and creator of this work, *to whom every name applies.* . . . He is the cause of causes; by his breath we live."

St. Augustine repeatedly refers to this phase of the ethnic systems of theology. He recognizes the doctrine of one God in the mythological vocabulary of ancient Rome and Greece. "The multitude of names does not prove a multitude of divinities,"<sup>30)</sup> and he specifies particularly the case of "Jupiter." "All of these gods and goddesses are the one Jupiter, representing either his parts or his attributes,"<sup>31)</sup> in fact, "Jupiter" is the universe (*mundus*)<sup>32)</sup> in which God has revealed Himself to the pagan nations or, as Seneca has it, "Vis illum [Jovem]

21) Though *Odyss.* 14, 444 sq., has clearly *θεός* = God.

22) *Theogonia* 44, 71, 885, and elsewhere.

23) *Olymp.* II, 49.

24) *Dissert.* I, 3, quoting Epictetus.

25) Quoted by Varro, *de L. L.*, V. 71.

26) Augustinus, *De Civ. Dei*, VII, 9.

27) *De Legg.* II, 9. 10.

28) *Natur. Quest.* II, 45.

29) Note that Seneca includes himself among those who worship the traditional god, while he recognizes Another in the works of nature.

30) *De Civ. Dei* VII, 24.

31) *l. c.* IV, 11.

32) *l. c.* VII, 16.

'naturam' vocare, non peccabis: hic est, ex quo nata sunt omnia, cuius spiritu vivimus; vis illum vocare '*mundum*,' non falleris: ipse est enim . . . et se sustinens et sua,"<sup>33)</sup> for he says,<sup>34)</sup> "Tot appellationes ei possunt esse, quot munera" — as many names as he has activities.

We have here presented only such passages as may be said to exhibit without ambiguity or vagueness a cognition of God the Creator and Preserver of all things, a cognition (or intuition) which occasionally sought expression in terms (Zeus, Jupiter) long sacred to the ancient mind. That these appellations, in the instances cited, are emptied of all mythological meaning and are deliberately and designedly applied to a Being conceived as infinitely greater than the popular gods and goddesses, is evident to every reader; the statements are too definite and explicit in character to permit any other construction; when Hermesianax<sup>35)</sup> says:

Pluto, Persephone, Demeter, Kypris, Eroses,  
Artemis, and the protector Apollo — εἰς θεός ἐστι —

the monotheistic views of the writer and the supersession of traditional terms are equally apparent. From out the shattered structure of classical mythology, allegory, and legend,<sup>36)</sup> the recognition of a personal Creator, of his "eternal power and Godhead," rose to assert itself in the consciousness of the Roman and the Greek. They possessed "the truth," but "held it in unrighteousness;" "knowing God, they worshiped Him not as God," but continued to adore the gods upon Olympus, and erected shrines to "Good Luck" and to the "Genius," or — as in the case of the Stoics — for the knowledge so clearly conceived and expressed, substituted a pantheistic theory of God and the world. "To be an equal of God, and not a worshiper

33) *Nat. Quest.* II, 45, 3.

34) *De benefic.* IV, 7.

35) Quoted by Villoison, *Theol. Phys. Stoic.*, p. 505. Villoison demonstrates the existence of undeniably monotheistic conceptions as attaching to such expressions as *μοῖρα*, *fatum*, *αἰτία*, *necessitas*, *fortuna*, *ratio*, *animus mundi*, and many others. They all "represent that which we call God." (p. 499, op. cit.)

36) "Hallucinationes;" Seneca, *De Vita Beata*, ch. 26.



(non supplex)," was the *summum bonum* of Seneca; "to rise an equal to God," the end and aim of his system.<sup>37)</sup>

St. Paul says that God had made of one blood all the nations of the earth and appointed the bounds of their habitation, "that they should seek the Lord, if haply they might — *ζηλασθήσειαν* — find him *by groping about* [with outstretched hands];" <sup>38)</sup> but more than this was vouchsafed the dwellers in ancient Greece. What little remains of their literary productions fairly abounds in passages which illustrate the wonderful insight they possessed into the nature of the Divine Essence. So great is the number of passages which explicitly express a knowledge of the Creator and of His attributes, — a knowledge sometimes divested, it seems, of all polytheistic reminiscences, — that we occasionally are on the point of losing sight of the idolatrous practices and superstitions of the writers, as members of a people which offered up sacrifice and prayer to "images of corruptible man" at a thousand shrines. This remarkable clarity of religious intuition may be equally observed in the works of the poets, philosophers, and historians, more especially, however, in the writings of Plato, Aristotle, Pindar, Demosthenes, Xenophon, of the pre-Socratic philosophers, and of the dramatists.

There is no longer any trace of the mythic element in the following specimen — selected from the Orphic hymns:<sup>39)</sup>

"Not one of mortal men might see the Ruler (*κραίνοντα*)

Except an only-begotten one (*μονογενής τις*), a descendant, from above  
(*ἀπορρῶξ ἄνωθεν*),

Of the Chaldean race."

The author of these lines lived possibly six hundred, certainly not less than three hundred years before Christ. Of the "Ruler" v. 15 said, "There is no other," and in v. 9 he is spoken of as "the immortal maker (*τυπωτής*) of the world," of whom there

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37) *Epist. 31*: "Par deo surges!" Similar expressions are numerous both in the *Epistles* and in the treatises.

38) Homer has the word (*Od. IX, 416*), when speaking of blind Cyclops in the cave.

39) II, 22.

is "an ancient report" (λόγος). The lines are in every way remarkable. Whom did the ancient poet have in mind when he spoke of "the only-begotten one of the Ruler; a descendant, from on high, of the Chaldeans"? The coincidence of "Chaldean people" with the fact that Chaldea was the original home of Israel, need hardly be pointed out.

There are passages in the writings of Plato which are quite as mysterious in their consonance with revealed truth. Concerning the work of Creation we read that "the father, having created [the Cosmos], was delighted (ἡγάσθη);" <sup>40)</sup> "God intended to create everything good and nothing evil." <sup>41)</sup> The traditional cosmogony has been definitely given up by the author. The world is created "by the word of the everlasting God," <sup>42)</sup> who is still "the preserver of us men," <sup>43)</sup> and who shall finally "liberate us from our body." <sup>44)</sup> The existence of One God, of a *personal* God, is here taken for granted, as generally in Plato, and the simple term ὁ θεός is applied to him, whom others still sought to recognize in the nature and attributes of Zeus.

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(To be continued.)

## SHEOL PASSAGES IN THE OLD TESTAMENT.

Any attempt to fix the meaning of the Hebrew term שְׁאוֹל (שֹׁאֵל, שְׁאוֹל) seems destined to end in failure in view of the many divergent views that have been advanced by lexicographers, translators, and exegetes as regards the derivation of this term, or its general signification, or its meaning in particular instances. To adduce only one example, and one that must at once strike Lutheran pastors who are using both the German and the English version of the Scriptures in their ministrations: there is no agreement between Luther's trans-

40) *Timaïos* 37 C., cf. Genesis 1, 25. 31.

41) *Timaïos* 30 A. 42) *ib.* 34 B.

43) *Phaidon* 62 D.

44) *ib.* 67 A: ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς.

lation of sheol and that of the Authorized Version. There is a further difference between the Authorized Version and the Revised Version. In a total of sixty-five places where sheol occurs in the Old Testament, Luther renders this term "Hölle" in all places except four: Gen. 37, 35; 42, 38; 44, 29. 31. The two English versions give the same rendering for this term in twenty-five passages, but a different rendering in thirty-nine, and in one passage the Revised Version leaves the reader the option between its own rendering or that of the Authorized Version. The latter renders sheol, or its derived forms, by "grave" thirty-nine times, by "pit" three times, by "hell" thirty times, and by "deep" once. The Revised Version renders "grave" fifteen times, "pit" six times, "hell" twelve times, "depth" once, leaves the reader the option between "hell" or "grave" in one place, and in the thirty places remaining it has reproduced the Hebrew שְׁאוֹל by the transliteration sheol without attempting a translation, which amounts to saying that the English language, in the opinion of the Revisers, has no equivalent that will adequately express the Hebrew שְׁאוֹל in nearly one-half the passages in which the term occurs. As regards the signification "grave," both versions agree in fifteen places;<sup>1)</sup> but differ in sixteen, the Revised Version rendering "sheol" instead of "grave" in fourteen,<sup>2)</sup> and "hell" instead of "grave" in two places.<sup>3)</sup> Both versions agree as to the signification "pit" in two places,<sup>4)</sup> but differ in one,<sup>5)</sup> where the Revised prefers "sheol." The signification "hell" has been adopted by both versions in ten passages,<sup>6)</sup> but in fifteen passages<sup>7)</sup> "hell" in the

1) Gen. 37, 35; 42, 38; 44, 29. 31. 1 Sam. 2, 6. 1 Kings 2, 6. 9. Ps. 141, 7. Prov. 30, 16. Eccl. 9, 10. Song Sol. 8, 6. Is. 38, 10. 18. Hos. 13, 14 (twice).

2) Job 7, 9; 14, 13; 17, 13; 21, 13; 24, 19. Ps. 6, 5; 30, 3; 31, 17; 49, 14 (twice) 15; 88, 3; 89, 48. Prov. 1, 12.

3) Is. 14, 11. Ezek. 31, 15.

4) Numb. 16, 30. 33.

5) Job 17, 16.

6) Is. 5, 14; 28, 15. 18; 57, 9. Ezek. 31, 16. 17; 32, 21. 27. Amos 9, 2. Hab. 2, 5.

7) 2 Sam. 22, 6. Job 11, 8; 26, 6. Ps. 9, 17; 10, 10; 18, 5; 116, 3; 139, 8. Prov. 5, 5; 7, 27; 9, 18; 15, 11. 24; 23, 14; 27, 20.



Authorized has been supplanted in the Revised by "sheol," in four passages<sup>8)</sup> by "pit," and in one passage<sup>9)</sup> either "hell" or "grave" are given as the meaning. The Revised Version's "depth" supplants the Authorized Version's "deep" in Jonah 2, 3.

It may be of moment also to note that the Authorized gives the rendering "grave" in writings as early as Moses and as late as Hosea, the rendering "hell" or "pit" in writings as early as Moses and as late as Habakkuk. In the Revised the rendering "hell" occurs for the first time in Is. 5, 14, and the rendering "pit" only in five passages earlier than Isaiah: Numb. 16, 30, 33. Deut. 32, 22. Ps. 55, 15; 86, 13. The rendering "sheol" in the Revised occurs only in three books, Job, Psalms, and Proverbs, and in one other place, 2 Sam. 22, 6, which, however, is a strict parallel of Ps. 18, 5.

Such is the state of affairs in our English Bibles as regards the present knowledge of Hebrew scholars of the exact meaning of שֵׁאוֹל. Incidentally it might be remarked, that if greater clearness was the object of the Revised, it has certainly failed of its purpose in this instance, as its rendering obscures the meaning of thirty passages which are easily understood in the Authorized, granting even that the Authorized has not exactly rendered them. As a net result, then, of this surface investigation of the matter in hand, it might be stated that the two English versions are partially agreed, viz., to this effect: that שֵׁאוֹל means "hell" or "pit" in one group of passages, and that it means "grave" in another group. They are divided as to its meaning in a third group, the Authorized claiming that it means either "hell" ("pit," "deep") or "grave," the Revised claiming that it means neither "hell" nor "grave" but "sheol," whatever that may import. Or we may briefly state the difference thus: The Authorized believes that שֵׁאוֹל signifies "hell" or "grave," while the Revised believes that it may signify either or something that is neither.

8) Deut. 32, 22. Ps. 55, 15; 86, 13. Is. 14, 15.

9) Is. 14, 9.

Philological research directed toward the origin of this term has yielded small results that can be of use to the Old Testament exegete. Gesenius declared the derivation of שְׁאוֹל uncertain, and regarded the effort to connect it with an Arabic term denoting to settle, or to form a sediment, like impure water, as far-fetched.<sup>10)</sup> Hupfeld, cited approvingly by Cremer,<sup>11)</sup> holds that it belongs to a family of words which have the letter ל in common (שָׂאֵל, שָׂוֹל, שָׁלָה, שָׁלַל, שָׁלַל, נָשַׁל, and others), and all of which express in one way or other the idea of looseness (lack of erectness), sinking, yawning, either these acts or the results of these acts; hence שְׁאוֹל either means declivity, abyss, depth, or cavern, chasm, void space. Luther's derivation from שָׁאָל, to demand (hence, signifying the place which continually craves victims, the insatiable place), based on Prov. 27, 20 and 30, 15. 16, is well known.

To return to our Bible versions, what prompted our English translators (and in one instance, affecting four passages above cited, even Luther) to vary the translation of this term so frequently? There must have been some strong reason which decided them to render "hell" in one and "grave" in another instance. And this reason must lie in the respective text. The circumstances in the text, surrounding this term, its connection, in other words, the context, must have seemed to them to forbid one or the other rendering. This would explain, though it might not justify, their action. A correct understanding, then, of the context in which sheol is found would seem to be nine-tenths of the labor of determining its intended and actual meaning.

It is safe to say that a single circumstance has caused the consistent rendering of "hell" for the Hebrew sheol to appear inadmissible: sheol in the Old Testament is also a place to which godly persons expect to go in the hour of death. In his passionate grief over the loss of Joseph Jacob exclaims: "I will go down into sheol unto my son mourning," Gen. 37, 35. He supposes Joseph to be in sheol, and that, dying of broken heart,

10) *Woerterb.*, sub voce.

11) *Woerterb.*, sub "Αἰδής.

he will soon join him there. (Comp. Gen. 42, 38.) And when Jacob's sons repeat these words of their father to Joseph, Gen. 44, 39. 41, they are not merely citing his language, but expressing their own fears, as the earnest pleading of Judah shows. Job, as the gloom of despair is settling upon him, cries out to God: "O that Thou wouldest hide me in sheol!" Job 14, 13. Again: "If I wait, sheol is mine house," ch. 17, 13. Unless these holy men, both believers in the Messiah and of tried faith, are regarded as momentarily lapsed from their accustomed conduct in the fear of God and as imprecating destruction upon themselves in a sinful passion, it seems impossible to interpret their mention of sheol as a reference to hell in the accepted meaning of that term.

Cremer mentions another reason why sheol cannot mean hell: "Sheol receives *all* the dead."<sup>12)</sup> He cites as proof the passages in Genesis already quoted and 1 Sam. 2, 6; 28, 19. 1 Kings 2, 6. 9. Ps. 89, 48. Hab. 2, 5. An examination of these passages shows that the assertion involves an inference which may not be warranted. 1 Sam. 2, 6 is from Hannah's song: "The Lord killeth and maketh alive; He bringeth down to sheol, and bringeth up." These words describe in poetic imagery the deliverance of a believer from despair. Hannah had not been literally killed and brought down to sheol. Nor was there an instance known to her in which a dead person had returned from sheol. In 1 Sam. 28, 19 the word sheol does not occur at all. The text is a part of the speech which the apparition addressed to Saul at the house of the woman at Endor before the battle of Gilboa. 1 Kings 2, 6. 9 contains David's order to Solomon to mete out justice to murderous Joab and to blasphemous Shimei. Ps. 89, 48 is spoken in a connection where a believer deprecates God's anger which for a season is visited upon His faithful. Finally, Hab. 2, 5 speaks of the person who "transgresseth by wine, a proud man, . . . who enlargeth his desire as sheol." Against this person the prophet denounces woe and damnation. These passages, then, must not

12) *Woerterb.*, sub voce *δόρυ*, p. 79.



necessarily prove that "sheol receives *all* the dead," but they do prove that sheol receives the wicked, such as are taken away in God's anger.

There remain, then, the passages in Genesis, Job, and a few in the Psalms which do not seem to admit the rendering of "hell" for sheol. It would be hasty to determine from these passages the meaning of sheol in all other passages. Careful investigation requires that judgment be suspended as regards these passages until all the other passages have been looked into.

Sheol occurs in four places as a designation of locality, distinct from earth and in contrast with heaven. Job 11, 7. 8: "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than sheol; what canst thou know?" Ps. 139, 8: "If I ascend up into heaven, Thou art there: if I make my bed in sheol, behold, Thou art there." Prov. 15, 24: "The way of life is above to the wise, that he may depart from sheol beneath." Amos 9, 2: "Though they dig into sheol, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." To render sheol by "grave" in these passages would not only be manifest bathos, but as regards the passage in Proverbs it would be absolutely meaningless.

In twenty-one places sheol is described as a place beneath, very far beneath the earth, and those who go to sheol go downward. Gen. 37, 35: "I will go down into sheol;" 42, 38; 44, 29. 31: "Then shall ye bring my gray hairs with sorrow to sheol;" Numb. 16, 30: "They go down quick" (*i. e.*, alive) "into sheol" (comp. v. 33); Deut. 32, 22: "the lowest sheol." Comp. Ps. 86, 13, etc.

Sheol is the place where the judgment of God and His dire vengeance overtakes the evildoers. Korah's rebel band went down to sheol, Numb. 16, 30, and all the congregation of Israel witnessed this shocking spectacle. The event was recorded for future generations. If an Israelite in later years was asked: What became of Korah? would he have said: He was buried? To froward Israel, to people who provoke God with their vani-

ties is held up for their warning a fiery sheol, Deut. 32, 22: "A fire is kindled in mine anger, and shall burn unto the lowest sheol." They that "take the timbrel and harp, and rejoice at the sound of the organ," that "spend their days in wealth," go down to sheol in a moment, Job 21, 13. Sheol "consumes" those which have sinned, Job 24, 19. Sheol and abaddon (hell and destruction) are joined in the same statement: Job 26, 6. Prov. 15, 11; 27, 20. "The wicked shall be turned into sheol," Ps. 9, 17; in sheol they are made to be ashamed and silent, Ps. 31, 17. Against his wicked and treacherous enemies David prays: "Let death seize upon them, and let them go down quick into sheol" (יָרְדוּ שְׁאוֹל חַיִּים). Those children of Belial who are enticing the son of the God-fearing to join them in their evil-doings are impersonating death and sheol, Prov. 1, 12. Sheol is the place for harlots, Prov. 5, 5; 7, 27; 9, 18. Beating a stubborn child with the rod will not cause him to die, but it will deliver his soul from sheol, Prov. 23, 13, 14. Scenes from sheol, full of awful grandeur, are depicted by the prophets. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands. Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. *Therefore sheol hath enlarged herself*, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it," Is. 5, 11—14. Does the prophet merely predict premature death to the roués of his nation? The prophet describes the proud Babylonian's entrance into sheol: "Sheol from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones" (עֲתֹרִי, lit. great goats, bell-wethers) "of the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak as we?

Art thou become like unto us? Thy pomp is brought down to sheol, and the noise of thy viols: the worm is spread under thee, and worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hadst said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to sheol, to the sides of the pit," Is. 14, 9—15. A like fate is predicted for the Assyrian, Ezek. 31, 15—17, the Egyptian, 32, 21. 27, and the Chaldean tyrants, Hab. 2, 5. The apostate Jews in the days of Isaiah had rooted up from their hearts all regard for God and heaven, and were bragging that they had a covenant with death and an agreement with sheol, Is. 28, 15. The prophet tells them that their agreement shall not stand; they shall be humbled in sheol, v. 18. In sheol there is no praise, no celebration (= worship), no hope for the truth of God, Is. 38, 18.

In Hos. 13, 14 there is a promise of God's mercy that Ephraim's sin is hid, and that the Lord will ransom him from the power of sheol and from death. This passage is quoted by St. Paul 1 Cor. 15, 55 and is interpreted as referring to the victory of Christ over death and the grave (*ᾠδῆς*). While in Ps. 16, 10 Christ is represented as victorious over sheol and corruption, He is here shown as the conqueror of death and the entire realm of death, the prince or power of sheol.

In all these passages what else is meant by sheol than what Christians are wont to call hell, the place and the condition or state of the damned?

It is in keeping with this meaning when Old Testament saints describe great afflictions, tribulations of soul as a temporary sojourn in sheol. Hannah praises the Lord, because He has brought her out of sheol, has revived her spirit, gladdened her heart that had been dead to hope, made her to taste His loving-kindness from which she had felt herself excluded, like



those whom God has abandoned in sheol. David makes frequent complaint that the sorrows of sheol, the snares of death, floods of ungodly men (נַחֲלֵי בְלִיעַל, *i. e.*, rivers of perdition; Luther: "Bäche Belials") encompassed him, 2 Sam. 22, 6. Ps. 18, 5; 88, 3; 116, 3. Jonah in the fish's belly cries as "out of the belly of sheol." Such painful experiences of saints during their earthly life are readily understood by Christians: the sensation of God's anger which at times seizes believers is a veritable foretaste of hell.

We return to those passages where the believers of old connect their death with a descent into sheol, and which seem, therefore, to represent sheol as the common goal of all mortals: Job 7, 9; 14, 13; 17, 13. 16. Gen. 37, 35, etc. In some of these passages the impression is made as if the writer regards sheol as a place of rest which mortals should desire. Sheol is indicated, though it is not named, in passages like the following: Job 3, 17—19: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 10, 20—22: "Let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Ps. 88, 10—12: "Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Ps. 115, 17: "The dead praise not the Lord, neither any that go down into silence."

It is plain from these passages that Scripture recognizes and describes a state of death, a state of the departed, and that occasionally it employs the term sheol to designate this state. Now, there is a well-known connection between death and damnation, between the grave and hell. Both are punitive

measures of divine justice against the sinner. Death begins, damnation completes, the execution of God's wrath. Damnation is another form of death, the second death, the death without end. Accordingly, death and sheol are named in the very closest connection: Ps. 89, 48. Eccl. 9, 10. Song Sol. 8, 6. Job 17, 16 ("They shall go down to the bars of sheol, when our rest together is in the dust"). Ps. 6, 5; 16, 10 (sheol and corruption), etc. *All* must die, because *all* have sinned. For the same reason *all* have merited damnation. Mortality and eternal destruction are the common lot of men, the grave and hell their common goal. By His plan of redemption God has not abolished death and hell; He has provided an escape from eternal death. But His believers also die and, dying, receive the wages of sin. Those who pass through death into life eternal are known absolutely to Him alone. To our mortal vision even the Christian's death, though we are assured that it is gain to him, is a fearful thing. In external aspect it does not differ from the death of other men. And now observe this endless dying from generation to generation! Like a vast river the stream of humanity is rolling onward to the mouth of the grave and the pit. How many out of the millions that put out into that unknown sea are met by the Pilot at the bar! The passing away of the great majority means their entering damnation. The narrow way leading upward is known and trodden only by a few. These few are as a drop in the ocean compared to their brethren who are downward bound. They disappear in the mass. It does look as if all mankind dying went to hell.

In a general way, then, any person's entering the realm of death may be called his descent into sheol, namely, in so far as he dies, passes from the land of the living, *his fate beyond not being specially taken into account*. In this sense going down to sheol is predicated of holy men, or of all men. The holy writers in such passages refer to what appears to human eyes. And it accords with such a view of sheol to represent it as a state in which there is "no work, nor device, nor knowledge, nor wisdom," Eccl. 9, 10.

Thus understood, sheol may be rendered by grave, provided grave be not understood as a person's sepulcher or burying place, but in the general meaning of region or place of the dead. The Hebrew language has a special word for sepulcher, קֶבֶר.<sup>13)</sup> A person's queber can be located, it is dug or built or made, it is touched by living people, but none of these things are ever predicated of sheol. Queber occurs in the plural, sheol never.

In view of this difference, would it not be desirable to find for sheol, whenever it is used in a more general meaning, a different rendering than "grave"? It certainly would be; but to transliterate שְׁאוֹל into sheol is no improvement. In the first place, it is meaningless to the average Bible reader. If שְׁאוֹל were not linked so often with מָוֶת, death, we should suggest the latter meaning for it as more suitable than grave to distinguish it from queber. To render it by corruption or decay would weaken its force, and besides the Hebrew שָׁחַת properly expresses that idea. All things considered, we see no serious objection to rendering שְׁאוֹל by hell as Luther has done in 61 places, though he certainly was conscious that in some places the rendering was somewhat strong. After all, שְׁאוֹל is hell in the majority of Old Testament passages.

In the second place, we should decline the use of the transliterated term sheol because it has become the badge of heresy. Out of the comparatively unimportant circumstance that שְׁאוֹל may at times not mean hell strictly so called, but state of the departed, a very elaborate theory has been constructed. We are told that the believers under the first covenant had received no revelation that a heavenly life would begin for them immediately after death; that, accordingly, an intermediate state between life on earth and life in heaven was provided for them, and that this state was sheol. Here believers and unbelievers alike were confined until the hour of Christ's resurrection. However, they are represented as having been kept in two different sections of

13) Gen. 23, 4. Ex. 14, 11. Numb. 19, 16. Deut. 9, 22. Judges 8, 32. 1 Sam. 10, 2. 1 Kings 13, 22. Job 3, 22. Ps. 5, 10. Eccl. 6, 3. Is. 22, 16. Ezek. 39, 11, and many others.



sheol, the believers in one, which afforded them some of the pleasures of the heavenly life, the unbelievers in another, which was a dismal place. At the resurrection of Christ the occupants of the first section were transferred to heaven, so that this section is now vacant, while the occupants of the other section are said to be still confined until the day of judgment, when they will be transferred to the real hell. We shall examine this view more closely in a future article. Suffice it to say here, that in no passage in the Old Testament is there the least indication that the dwellers in sheol are enjoying bliss, joy, comfort such as the saints in heaven receive. There is no feature of paradise connected with sheol. Besides, it is a bold assertion that the patriarchs and prophets did not know that through death they entered heaven forthwith. D.

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## ORATION <sup>1)</sup>

AT THE

**Dedication of the New College Building for Concordia College  
at Fort Wayne, Ind., September 10, 1905.**

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*Motto:* "Earnestly contend for the faith which  
was once delivered unto the saints." Jude 3.

BELOVED LUTHERANS, ESTEEMED FRIENDS: —

The honorable privilege has been accorded me to address you on this festal occasion in the language of our country. I gladly greet you in behalf of the honorable Board of Directors of Concordia College, in behalf of the venerable Faculty of this institution, yea, in behalf of our whole Synod, for whom this is a day of the warmest congratulations. We are met from near and far to-day to witness the dedication of this stately building, a grand addition to our beloved Concordia.

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1) Since the publication of the *Homiletic Magazine* was begun, it is not customary to publish sermons and addresses in the THEOLOGICAL QUARTERLY. The present oration is offered not as homiletical material, but as a statement of doctrine made on an historic occasion. — ED.

Colleges are institutions for instruction in the liberal arts, to prepare young men for professional pursuits. Such preparation is necessary as a basis for whatsoever profession one would enter. Therefore the world builds and maintains colleges, and the Church builds colleges and maintains them. Both are in need of these training schools; for without them neither the secular avocations nor the offices of the Church can be supplied with competent incumbents, and thus the very existence of both is placed in jeopardy. Every new college is heralded by the world with joy and felicitations. And the Church? In the same proportion as the Church and its work rises above this sordid world and its mad chase after vanities, our joy and our prayerful congratulations to the glory of God rise above the felicitations of the world when by His grace we are permitted to open a new or to enlarge an old institution for higher education, and thus add to its sphere of influence in the work of the Church. To impress this upon you is my mission to-day.

I shall base my remarks on the words of Holy Writ in the 3d verse of the Epistle of Jude: "Earnestly contend for the faith which was once delivered unto the saints." In the spirit issuing forth from this divine exhortation let me address you on the subject so forcibly brought to our attention to-day, to-wit:

#### OUR SYNOD'S INSTITUTIONS FOR HIGHER EDUCATION.

1. *Their preeminent part in the work of Synod.*
2. *Our fostering care of them a paramount duty.*

##### 1.

In order to fully appreciate the preeminent part which our educational institutions take in the work of our Synod, we must understand the nature of this work. The work of our Synod, however, is conditioned and determined by the very character of the Synod itself. What, then, is the character of our Synod? What does it aim at? What is, so to speak, its life work?

When, in 1847, the sainted fathers of our Synod met in the city of Chicago, and organized the German Evangelical

Lutheran Synod of Missouri, Ohio and other States, it was at a time when rationalism was rioting in the Church; when the doctrinal standards of the fathers had become unknown to the children; when scores of professedly Lutheran ministers scarcely knew the Lutheran Confessions even by name; at a time, therefore, when there was abundant room for a truly Lutheran church body, which not by name only, but by its every practice endorsed and enacted the doctrines of Luther and the Lutheran church. Filled with the Spirit of God and burning with compassion for the great distress of the Church, a handful of congregations and pastors, under the leadership of a Walther, a Wyneken, a Sihler, a Craemer, banded themselves together to stand in the world and before the Church upon that old but tried platform of "God's Word and Luther's doctrine pure." The doctrinal basis of Synod was laid down in these two principles: 1) That the Holy Scriptures of the Old and New Testaments are the written Word of God, and the sole rule and norm of faith and life; and 2) that the Confessions of the Evangelical Lutheran church are the pure and undefiled interpretation and exposition of the divine Word, and emphasizing justification by God's grace, for Christ's sake, through faith only, as the central doctrine of the Christian faith.

This character of Synod, however, was not to appear only on paper, it was to manifest itself clearly and undeniably in Synod's every word and work. In defining its purpose of organization and the ends that were to be attained, the framers of our Synodal Constitution mapped out the following program. Leaving intact the freedom of the churches and recognizing only the congregational principle of organization, with a free and equal suffrage for the pastors and lay representatives, the chief aims of Synod were to be, after the example of the apostolic church, the preservation and promotion of unity and purity in doctrine; the warding off of separatistic and sectarian influences; the defense of the rights and duties of pastors and congregations; uniformity in church government; united mission work. No quarters were to be given to confessions with

reserve, to syncretism, to a hired ministry, to adulterated books in church or school.

Behold, "contend for the faith which was once delivered unto the saints," in accordance with this exhortation our fathers shaped the character of our Synod, from this they developed its program. And through 58 years it has remained the same in character and in purpose. Yes, my friends, there is no such a thing as an Old and a New Missouri, as some would have it. 'Tis true, our sainted fathers have gone to their reward, and a new generation has stepped into their heritage; but by the grace of God we have kept the heritage intact. 'Tis true, the body of Synod has grown, but the spirit which determines the character and the actions of the body — thanks to God — is the same. We to-day stand upon the same platform with our fathers: "God's Word and Luther's doctrine pure." It never has been our ambition to bring forth something new to enlighten the world. We have no faith in modern evolution theories. Our highest ambition is to be obedient to the injunction, "Keep that which is committed to thy trust." Hence, with our fathers we maintain, that Holy Writ is the inspired Word of God and therefore the only source of sound doctrine unto salvation, the only rule for faith and life. With our fathers we triumphantly hold aloft the glorious Confessions of our Church, marching victoriously onward with their sweetest of all messages, the justification of a poor sinner by God's grace, for Christ's sake, through faith alone. With our fathers that faith is ours in every article which was once delivered unto the saints. — And because of this, as the fathers', so our work is that of *contending* for the faith. Yea, we will know of no other program. That is our life work. If ever the day should come (which God forbid!) when our Synod would for the sake of expediency drop this program, it then would have outlived its usefulness, it would have forfeited its very right of existence, and would deserve that its name go down to oblivion.

But you ask, Have you, standing upon such a platform and with such a program, achieved anything? My friends, there



were those, even in high places, who predicted an early death for Missouri. Nevertheless, what is the record of our beloved Synod to-day? God, in His goodness, has crowned her with success far beyond all understanding. Search the history of the Church, you will not find another example that will compare with the fruits borne by Missouri's staunch adherence to the Word of God and the Confessions of the Lutheran church. The small band which first organized Synod, and whose number you can count almost on the fingertips of both hands, was multiplied so greatly that to-day Synod numbers over 1700 ministers with more than 2300 congregations.

But, lest you think me vainglorious, let me not speak further of the success of our work, let me rather ask, How was this phenomenal success attained? I mean, by what human agencies was it made possible? I answer, By the men, God-given and God-sent, and reared in Synod's institutions. Credit, indeed, great credit, is due to those good men who, reared in the universities of the Fatherland, crossed the sea and, by God's grace having found their spiritual home in the synodal house of Missouri, sacrificed themselves for the weal of their beloved Church in this western hemisphere. But a preeminent part in the work of Synod and a superabundant share in its success is due to our institutions, such as we are dedicating to-day. Or tell me, what would, what could Synod have accomplished without these training schools? Not much. As one of the first needs, next to the purity of doctrine, our fathers recognized schools, colleges, and seminaries. Schools in each individual congregation, to rear its young in the saving faith; colleges, to fit young men for the study of such professions as require the foundation of a solid education and a wide range of knowledge, above all for that most blessed life vocation, the ministry in the Church; hence also seminaries in which men might become duly qualified for the ministry by being thoroughly grounded in true, sound Lutheran theology. And thanks be to God, that, with our fathers, to recognize a need meant to supply it. No sooner were these congregations organized on this free American soil

than the instruction of the young was taken in hand, by the pastors themselves, where necessary, or by parochial school-teachers, where these were available. And no sooner had it dawned upon our fathers what an awful calamity the dearth of approved ministers and teachers would be for the church, than they set to work to avert such a calamity. The tourist will yet find, on the right bank of the Mississippi, down in Perry County, Mo., the old log cabin built in 1839 by the professors and some friends, with their own hands, in which our first higher institution of learning was born and reared, and from which have sprung our Concordia Seminary at St. Louis and the Concordia College in whose halls we are assembled to-day. And with the growth of our Synod the growth of its institutions has kept pace, until to-day we have two seminaries, five colleges, and two normal institutions. From these have gone forth bands upon bands of workmen in the vineyard of the Lord; ministers and teachers united in one faith, indoctrinated under the leadership of men noted the wide world over for their staunch Lutheranism, imbued with the spirit to sacrifice their all in the service of their Savior. Night and day, rain or shine, in season and out of season, have they hewn and grubbed, ploughed and sown, cultivated and watered with the Word of God in the acre of the world, until by the rich blessings of the Lord the harvest has become what it is to-day. But not only they. We to-day meet doctors and lawyers, men in every Christian profession, who gratefully acknowledge their indebtedness to our Concordia for the solid foundation to their professions; men who not only stand high in their respective communities, but who, true to the faith, are also pillars of the church in their respective congregations.

Yes, my friends, not a theory, but a fact, a solid, a glorious fact it is, that the part of our institutions for higher education in the work of our Synod is a preeminent one. With the expansion of Synod's field of operation and with the corresponding increase of its work the influence of our institutions constantly grew vaster and deeper, next to God, through the men

issuing forth from them, men, one in the faith of our Lord Jesus Christ and His Word, one in the Confessions of our beloved Lutheran Zion, one in the love of God and their fellowmen.

## 2.

And now, my friends, if history counts for aught, can we, dare we, in the face of past experiences, neglect these our institutions for higher education? What must be our attitude towards them? Certainly one of a *fostering care*. Yea, that is a *paramount duty*.

It is a commonplace, an everyday truth, that to insure success it is necessary to make the help adequate to the need, the supply to the demand. What, in the business of the world, is the part of wisdom becomes a paramount duty in the business of the Church. "Earnestly contend for the faith which was once delivered unto the saints," this is the business of the Church. Next to standing in the true faith, Christians have no work more important than to contend in their allotted sphere for the faith. And to do this in the most efficient manner, this is the very business with which the whole work of our Synod must be identified. Now, look over the vast field of action where we must contend for the faith. It comprises every state of the Union, and British America, and Brazil, and, beyond the seas, Germany, India, and Australia. Try to form an idea of the demands made upon us. They come from hundreds of congregations in need of competent teachers of the faith, from scores of missions demanding tried and proven officers in the vanguard against the hosts of darkness. And do not forget that, being so large a body, in the political community of our country, it behooves us to "seek the peace of the city" (Jer. 29, 7), to further the welfare of our country to the full extent of our large abilities and immense opportunities. And if I now ask you, Where are we to take the men from in answer to the ever-growing cries for pastors at home and abroad? Where shall we look for missionaries who will carry forth the light of eternal life? Where shall our young men go in these days of unbelief

and denial for sound instruction in the liberal arts before entering upon their chosen professions, so that we may have Christian physicians for our families and scrupulously conscientious judges and lawyers in our courts! There is but one answer: We must have and maintain educational institutions; we cannot dispense with our colleges and seminaries. A fostering care of them is a paramount duty. The moment we begin to lag in this care we shall begin to lag in the work appointed unto us by the Lord of the Church; the very body of our Synod will begin to decay; the exhortation of our motto will come to naught, and we shall be found wanting, as unfaithful servants.

Therefore, let us embrace our institutions with a fostering care! Do you ask me how you are to foster them? In the first place, send us your boys. For what profit could there be in empty institutions? But listen: The cry for helpers in the harvest goes out to you, yes, to *you*. And when the Lord is asking for workmen in the great harvest at our door, would you deny Him the boy entrusted to you for the very purpose that you bring him up for the most exalted and blessed work into which a sinful man may be called? Would you rather, in misapplied parental love, or for the sake of worldly goods and pleasures and honors, keep your boy at home than save the harvest of the Lord? Would you not rather cheerfully, as did Hannah of old, return your son to the Lord for service in His kingdom? Oh, then send us your son!

Perhaps, however, you have reasons satisfactory to your own Christian conscience for not offering your son for such direct service in the Church. But you are inclined and have the means to give your son a college education and thus to set him on the road to some other broad usefulness to his fellowmen. 'Tis well and good. But being a Christian, which college must you give the preference, the godless college where the faith you so earnestly and prayerfully implanted is rooted out from the heart of that dear boy of yours; or to some sectarian college, where his faith is perverted; or to the college of your own church, where all instruction tends to the one end: to nourish



and strengthen the faith and to make your boy fit to earnestly contend for the faith, no matter in what line of battle the Lord may choose to place him? The question gives the answer. Therefore send us your boy, and thus foster our institutions!

Furthermore; with the students in our institutions our next care must be to give them the proper course of learning, to secure the ablest corps of professors, to furnish to the best of our ability all that is necessary for, and conducive to, thorough instruction, to keep our institutions in an up-to-date condition, second to none. As to the college course, would you cut out the study of ancient and foreign languages, as of little consequence for a minister? Or would you ask, Why should the prospective minister waste so much time and money and energy in learning the intricacies of natural sciences, mathematics, physics, history, and the like? I answer: The very nature of his life work in which he must deal with men in every walk of life peremptorily demands the broadest education in a minister. And as to the languages, we cannot possibly dispense with them, if our colleges would fulfill their mission. As long as it will be necessary to preach the Gospel unto salvation, so long will it be necessary to heed the exhortation of our Luther: "As dearly as we love the Gospel, so firmly let us hold on to the languages." I dare say, a ministry not conversant with the original languages of the Bible is at best but a makeshift, to be supplanted as speedily as time and the properly directed zeal of the Christians will permit. Therefore let us foster our colleges to the best of our ability, advancing them on every line, as professors, as pastors, and as laymen.

A word to you, beloved lay-Christians. Foster our institutions also with this world's goods, according as the Lord has blessed you, with your money, with your influence, with all that is helpful to maintain and upbuild them, ever mindful that serving them you are serving your own highest interests. Your charity can find no worthier object, be it in aiding indigent students, the number of whom is limited only by the aid profffered; be it in founding scholarships; be it in supplying some

other of the manifold wants. Regarding these wants I would here mention, with a sense of deepest gratitude, what, *e. g.*, this college owes to our good people of Fort Wayne. Ever since this institution has come among them, they have looked upon it and its inmates as their own, going so far as to welcome, year upon year, the stranger-youths into their homes and to their boards, and very materially reducing their expenses by caring for their laundries. I, for my part, up to this day gratefully acknowledge my indebtedness for the warm hearts and the helping hands which so generously assisted me during my sojourn in this my Alma Mater. May the blessings of God continue to abound exceedingly over our beloved Fort Wayne Christians for this their noble work.

Yet, one more, and that above all else, is our bounden duty as regards our institutions. This is, to prayerfully watch that they remain true to their purpose, viz., to uphold and propagate "God's Word and Luther's doctrine pure." It is true even here, as in all of our Christian life and work: "With might of ours naught can be done." The Lord of His Church is the Valiant One under whose guidance and fostering care alone our institutions can prosper. And they will prosper, for they are His, and shall ever redound to His glory alone. To Him we look for the blessings over them; to His hands do we commend them. But ours is the blessed privilege to be the agents of the Lord in this great work. And to watch and pray, and to pray and watch, that our institutions remain true, this is a duty from which nothing but death will release us. Therefore I charge you, venerable members of the Faculty, the honorable Board of Directors, officers of Synod, all here present, and in you our whole Synod, to prayerfully watch, so that each and every student of our institutions learn "to keep that which is committed to his trust" (1 Tim. 6, 20). Then, by the grace of our dear Savior Jesus Christ our Synod will remain a bulwark against the prince of darkness and his hosts, ever "contending for the faith which was once delivered unto the saints." Amen.

Pittsburgh, Pa.

W. BROECKER.

## BROADCHURCHISM AND THE CHRISTIAN LIFE.

On this topic Prof. W. Brenton Greene, Jr., D. D., on October 10, 1904, delivered an address at the religious conference in Princeton Theological Seminary. His remarks deserve more than passing notice, in the first place, because of the concise and forceful statement of truths that cannot be set forth too often, and secondly, because the address was delivered on the eve of the first convention of the Inter-church Conference on Federation in New York City, which represents an effort in behalf of Broadchurchism such as was never before attempted. We quote from an extensive extract of Dr. Greene's address in *The Presbyterian* of November 1, 1905.—Ed.

“Broadchurchism is the tendency to regard Church union as more important than Church distinction. In every one of its degrees it differs from the tendency toward federation. The latter is animated by love of the truth. For the sake of the truths which the Churches agree in holding it would have them cooperate in work, while for the sake of the truths distinctive of them it would have them retain their individuality. Broadchurchism, on the contrary, is always characterized by more or less of indifference to truth. It would sacrifice even truth for the greater efficiency which it supposes would result from the organic union of denominations. In a word, Broadchurchism is ecclesiastical utilitarianism. Broadchurchism prevails widely and is increasing. This appears in the passion for denominational union, and it is rendered significant by the simultaneous movement for federation. It must, indeed, be strong to exist alongside of a tendency so opposed. That it does is explained when we consider the soil in which Broadchurchism is growing. Indifference to religious truth is well-nigh universal and is spreading. This is so even in our own church. Of our 8681 Sabbath schools, in only 3326 was the Catechism taught last year. Ten years ago, however, though our schools were 812 fewer, those in which instruction in the Catechism was given were 490 more numerous. Is it strange that Broadchurchism flourishes? Is Broadchurchism favorable to the Christian life? It might be presumed to be. It aims to be. It is indifferent to the truth, not because hostile to it, but because it regards Christian life as more important. Its sincere endeavor is to bring in Christ's kingdom. This it might be argued that it is doing.

Never was the Church so organized or so aggressive as now. In spite of corruption in high places, individual life also and character attest more generally than, perhaps, in any age the prevalence of Christian principles. Must not, then, Broadchurchism favor the Christian life? I believe not, and for the following reasons:

"First, It tends to mental suicide. It would secure the organic union of churches by ignoring the differences between them. It is, however, through the recognition of differences that the mind is developed. Even generalization, the highest exercise of the mind, depends on such recognition. The Broadchurch attitude must, consequently, be opposed to mental clearness and vigor. If unchecked, it would issue in mental suicide. It must, therefore, in itself be sinful. Could it, then, foster the spirit of holiness? Not unless evil can produce good.

"Secondly, It expresses indifference to God. As we have seen, it is rooted in indifference to truth in general and to religious truth in particular. A lower value is put on it than on intention and conduct. Truth, however, is the real conception of reality. Of such conception God is always the author. Consequently, indifference to it must be disrespect to Him, and so cannot be favorable to the 'life hid with Christ in Him.' Especially is this so in the sphere of religious truth. Here God is not only the author of truth; He is Himself 'the truth.' He is Himself the object of our perception and conception. The various doctrines are just so many different views of God Himself. They are God as we see Him. Hence, to be indifferent to them is to be indifferent to Him.

"Thirdly, We see at once how this is when we inquire into the nature of truth and its relation to moral character and so to Christian life. There is a prevalent theory, that truth may be of the feelings as well as of the intellect; that what is true to the feelings may be false to the intellect, and vice versa; and that Christian life, because rooted in the feelings, would better be developed without reference to such intellectual conceptions as doctrinal statements. This theory is radically false. There



is no knowledge of the heart. 'Feeling is a state of mind consequent on the reception of some idea.' So far from giving knowledge, it presupposes it. Hence, the religion of the heart is impossible without the theology of the head. Genuine religion can no more be creedless than pleasure or pain can be unconscious. Again, the head and the heart are not opposed. They are not even different faculties. They are only differing modes of the one and indivisible activity of man. For this reason, too, the religion of the heart and the theology of the head cannot be divorced. Unless the heart be disposed toward Christ, the head cannot, because it will not, discern the truth of Christ; and, on the other hand, zeal in His cause will be strong and abiding in proportion as the faith from which it springs and by which it is nourished is intelligent. Hence, the destructive tendency of Broadchurchism is explained. It inclines to ignore the intellect, which is one of the two indispensable factors in all right action and life.

"Fourthly, The argument is only strengthened by the objection, that, while truth is the primary element in right conduct, it is not all truth that has reference to conduct, and that the truth to which Broadchurchism is indifferent is not truth of this particular kind. The truth that it would ignore is too abstract to have any practical application. Even mathematical truth, however, has practical relations. Though it neither prompts nor indicates any special course of conduct, its comprehension will depend, in part, on the disposition, and will affect the character. But this is not the main consideration. The doctrines of Christianity are never mere abstract propositions. Every one of them both indicates duty and inspires to its performance. As every truth concerning God's will has direct application to our lives, and as His will is the expression of His nature, so every truth regarding the latter must bear on the obedience due from us. Hence, our Lord teaches that 'life eternal is to know God and Jesus Christ whom He has sent.'

"Fifthly, The argument is further confirmed by the history of the Church. It shows, that Christian life has been according

to doctrine; that devotion to the truth of Christ has issued in effective activity in His cause; and that indifference to the truth as it is in Him has resulted in undirected effort and at last in loss of energy itself. The proof of this appears in the Huguenots of France, in the Dutch Republic, in the Covenanters of Scotland, in the English Puritans. Nor do the organization and missionary activity of the Church of to-day break the force of this reference. These most admirable characteristics are not due to Broadchurchism; they are in spite of it. They are not the fruit of what the Church is, but of what it was. A strong man who has been well nourished will work on after his nourishment has been withdrawn; and that Broadchurchism is not feeding the activity of the Church as it was fed and needs still to be fed, appears in such symptoms as the marked decline in the number of candidates for the ministry and especially in the loss of power on the part of the Church to maintain her individuality in the midst of the world.

"Sixthly, That Broadchurchism is directly opposed to the Christian life — such is the plain teaching of the Word of God. So far from many of its truths being too abstract to have any bearing on conduct, 'every Scripture,' in addition to being 'inspired of God,' is said to be profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 'that the man of God may be complete, furnished completely unto every good work.' Unless, then, God has inspired the unnecessary, the whole Bible and every one of its teachings is called for, if any man is to be all that he ought to be. Could there be a more entire condemnation of Broadchurchism?

"It will follow, therefore, first, that the great business of the minister of Christ is to preach the truth of Christ in all its length and breadth and height and depth. This is his work: the Holy Spirit has promised to make the application. Yet how often do we reverse this divine order. We urge the performance of duty; but we do not set forth the facts and truths which makes duty and in which the Christian life is rooted. There could not be a more fatal mistake. Only the Holy Spirit

can draw to Christ and quicken with His life those who are 'dead through trespasses and sin;' but being the Spirit of truth, He has covenanted to draw only in connection with, and by means of the truth. Of what use, too, will spiritual discernment be, if the spiritually enlightened man is to have no more truth to discern than much of the preaching and teaching of our day set before him? In a word, true religion becomes impossible when Broadchurchism is weaning us from its only nourishment.

"Finally, just because of the importance of doctrinal distinctions, must they be presented popularly and in relation to life. Only such preaching can discredit Broadchurchism, but such preaching will do it."

Since the above article was written the Conference on Federation has met, and has adopted a scheme of permanent federation, which Dr. E. F. Shearer has summarized for *The Presbyterian* of Nov. 22, 1905, as follows:

1. The body shall be called the Federation Council of the Church of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization: The Baptist churches, North; the Baptist churches, South; the Free Baptist churches; the Negro Baptist churches; the Christian connection; the Congregational churches; the Disciples of Christ; the Evangelical Association; the Evangelical Synod, the Friends, the Evangelical Lutheran Church, General Synod; the Methodist Episcopal Church, the Methodist Episcopal Church, South; the Primitive Methodist Church, the Colored Methodist Episcopal Church of America; the Methodist Protestant Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Mennonite Church, the Moravian Church, the Presbyterian Church in the United States of America, the Cumberland Presbyterian Church, the Welsh Presbyterian Church, the United Presbyterian Church, the Protestant Episcopal Church, the Reformed Church in America,

the Reformed Church in the United States of America, the Reformed Episcopal Church, the Seventh Day Baptist churches, the United Brethren in Christ, the United Evangelical Church.

3. The object of this Federal Council shall be: (a) To express the fellowship and catholic unity of the Christian Church; (b) to bring the Christian bodies of America into harmonious service for Christ and the world; (c) to encourage devotional fellowship and mutual counsel; (d) to secure a large combined influence for the churches of Christ in all matters affecting the moral and social condition of the people.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows: Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.



8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

In his report of the Conference Dr. Shearer also mentions the following:

"There has been much confusion in the popular mind arising from a failure to discriminate between the Inter-Church Federation now in conference and just made permanent, and the Federation of Churches which has existed for years. Even some of the delegates to the present Conference seem to have perceived no difference, or else to have supposed that the highest attainment of this Inter-Church Federation is to be along lines of pure sociology. An indication of this was shown by one speaker who expressed the hope that every locality, including the most sparsely settled rural district, would be divided and assigned by the Federation to be cared for by shepherds of the Federation.

"Bishop Fowler, of the M. E. Church, in an eloquent and most witty address, was most emphatic in pointing out that his denomination did not propose to surrender one iota of its antinomy, and Bishop Whittaker made it very plain that he and others of the Protestant Episcopal Church, although delegates, acted only as individuals."

On November 29, 1905, *The Presbyterian* said editorially:

"It was unfortunate that in the original announcement of the Federation scheme, and in the letters of invitation seeking the cooperation of the Churches, the qualifying word 'Evangelical,' or equivalent phraseology, was omitted. Had this unambiguous position been indicated at the outset, much unfortunate discussion and questioning would have been avoided. Despite the decision of the committee not to recognize the Unitarian delegation, the question was still an open one when the time of assembling arrived. Hence the Conference itself had to determine whether in the Federation, as it was taking shape, the term 'Christian Churches' should be understood exclusively as meaning those bodies which confess Jesus Christ as Supreme Head and 'crown Him Lord of all,' or should be

taken in a more elastic and comprehensive sense as including also those organizations which in any degree acknowledge the historic Jesus of Nazareth and are known as social and moral forces in the land. Aggressive and persistent efforts were made by certain members of the Council — men of high character and influential position — to secure the latter interpretation. But the great body of delegates stood firm for the evangelical testimony on this point as a standard and test of membership. This they did by refusing certain propositions which indirectly aimed at securing the open door, and more positively by so amending the Preamble in the Plan of Federation as to give expression to a distinct testimony and confession as to the divinity of Jesus Christ.

“At the same time it was painfully evident that even among those who thus acknowledge the Savior there were some who deeply regretted the exclusion of the Unitarians, and who still find themselves unwilling to join in the ringing declaration made by Dr. Buckley in his speech, ‘I cannot federate in so close an association with people who cannot cry: “All Hail the Power of Jesus’ Name!”’ Among this minority are men of leadership and moral earnestness. They remain of the same opinion still. They have the courage of their convictions, and it is to be feared they will not give over their contention, but will labor for a possible change in the basis, to be made in the future.

“A reason for this attitude on the part of men who for themselves acknowledge the divinity of Christ, we surmise, may be found in the view they take of the nature and scope of the Federation’s work. If it is conceived of chiefly as a movement for the ethical betterment of the nation, for temperance, for the stay of the divorce evil, for the improvement of the political and social and business realms, and for all that pertains to civic righteousness — then these members of the Conference may have been right, and there would be no reason for excluding the Unitarians. Indeed they would prove valuable allies in all such work. We must understand, then, by the course the Con-

ference took in determining the kind of constituency it shall represent, that they conceived of the work set before them as distinctly Christian work, and to be done on the distinctive lines of the Christian faith and testimony. And in view of this we are sorry to note the absence from the Plan, or from the Preamble, of any reference to the Scriptures as the source of light to the understanding, and of authority to the conscience. And in the document of a federation which has restricted its membership to the Evangelical Churches, we see not why the Cross of Christ, as well as His divinity, might not have found mention."

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## WARTBURG LETTERS OF LUTHER.

The ten months in the life of Luther intervening between the fourth day of May, 1521, and the sixth day of March, 1522, are in more than one respect an important period in the history of Lutheranism. "It was a very well-considered measure, serving the end in view, which the Elector Frederick applied to Luther, when he caused him to be kept in a secret place and to disappear from the public arena."<sup>1)</sup> To begin with, it saved Luther's life. Counsels for his destruction were rife before Luther had quitted Worms, and the castle-gate at Wartburg had scarcely closed behind him and his friendly captors, when the imperial edict went forth which outlawed Luther in the greater part of continental Europe. To allow the monk, who had braved the scepter and the crozier together, to be abroad when the rumored chase for this exquisite game should begin, appeared to the good Saxon prince to be taking desperate chances, even if a nation united in behalf of Luther should have closed about the outlaw, defying the combined power of crown and miter. Moreover, it was a service which a German prince must loathe to do even by connivance to a pack of Roman and Spanish hell-hounds. All praise, then, to wise Prince Frederick!

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1) Koestlin, *Martin Luther* I, 468.

But in saving Luther the Wartburg exile saved the Reformation. It is no disparagement to Luther's sanctified zeal and to his well-known scorn of human aid in his struggle, to hint, as Kurtz does,<sup>2)</sup> at a possible effect of the imperial interdict: it might have forced Luther to strike an alliance with men of the stamp and aspirations of Ulrich von Hutten, and to turn the Reformation into a revolution. If Rome had forced the issue conjured up by the ante-dated decree of Charles V of May 8, it is not unlikely that Luther's followers would have risen to his armed defense and would not have permitted him to control their counter-measures for the defeat of the popish plot.

To Luther himself the retirement at Castle Wartburg brought more than personal safety: the quiet of his seclusion, the gentle aspects of nature in forest and fen during a beautiful German spring, frequent leisurely walks beyond the castle-walls, all this had a calming effect upon a mind that had been stirred to its depths by ordeals before which sturdy warriors would have quailed. It brought a much-needed relief, rest, and recreation<sup>3)</sup> to a toiler who had not spared himself at his task. And with physical relaxation came greater composure of mind. Removed from the scenes of his former busy life, from the acclaim of admiring followers, and the passionate outbursts of opponents, Luther, as from some spiritual eminence, could view, impersonally and impartially, the path that he had trodden thitherto, could calmly judge the merit or demerit of every speech and action of the four turbulent years that had passed since 1517, and could gratefully estimate and acknowledge the guiding hand of Providence which had not suffered this mighty movement to be materially turned aside from its divine purpose into carnal by-ways. Outcroppings like that of the Wittenberg iconoclasts and of the Zwickau illusionists were far better understood at a distance, as to their dangerous tendency and unholy motive, and pointed a mind calmly viewing

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2) *Kirchen-Gesch.* II, 18.

3) D'Aubigné, *Hist. of Reform.* III, 14.



them to fearful dangers to which the cause of the Gospel was exposed from its insincere adherents. Thus, Castle Wartburg became both for his body and his soul what Luther has called it, a Patmos, an isle of refuge in a storm-swept sea.

And the hand of the divine Fashioner of men's hearts was busy in the seclusion of those Thuringian forests molding the heart of Luther to suit His purposes. Many and fierce were the soul-battles which our hero fought in his quiet study under the eyes of Him alone who seeth in secret. Man's utter insignificance, his waywardness, his pride, his helplessness, rose up before Luther's mind, to crush out whatever there might be in him of vaingloriousness or of self-reliance in God's cause. Prostrate the hero of Worms lay before his Maker and his Judge, pleading for mercy in Jesus' name. Then was the corn of wheat buried in the ground to die, that it might blossom forth again in coming years and ripen into an abundant harvest.

Nor was the period of the exile altogether barren of material results which redounded at once to the benefit of the young church of the Reformation. Luther, wherever placed, must always be a student. And with him to study meant to study Scripture. Within the Holy Book lay the secret of his strength. His unwavering stand upon the written Word of God had from the start raised the force and importance of his utterances in pulpit and press above that which attends the mere subjective expressions of a learned man's opinion. In his very earliest attacks upon Rome, when not yet fully conscious that he had begun to face the enemy of his life and the Antichrist, Luther occupied the objective ground of Scripture, and arose, not to state a personal grievance, but something like the solemn message of a prophet of old, which began with a "Thus saith the Lord." His studies at Castle Wartburg served to mature the theological mind in him, that mind which has become thoroughly habituated to think and to speak οὐδὲν ἄτερ γραφῆς. One study in particular not only served to give to Luther's view a still more pronounced objectivity, but also proved the very greatest blessing to his followers, from the greatest to the

humblest, and the trustiest weapon which the church of the Reformation has wielded against her adversaries in any conflict. It was in this retirement that Luther conceived the thought and made the beginning of translating the Bible into German, the New Testament portion of which he brought with him ready for the printer on his return to Wittenberg. At Castle Wartburg, too, the First Part of his Church Postil was completed in manuscript, not mentioning minor writings, such as his exposition of the Magnificat and his Latin exposition of the Psalms (though this latter was not completed). Besides these, there were prepared at Castle Wartburg a number of writings which showed that even in his retirement Luther was a wide-awake watchman on Zion's rampart. His "Instruction for those going to Confession," "Of Confession, whether the Pope have authority to enjoin it," "Against the Abuse of the Mass," "Of Ecclesiastical and Monastic Vows," "Against the bull *Cocna Domini*," "Against the New Idol at Halle," were all written during his enforced exile.

In other ways this exile proved a salutary visitation. Luther's followers were, for a time at least, cast upon their own resources. They were forced to estimate Luther's work aside from Luther's person. And now was manifested, to the dismay and bewilderment of Rome, the vast influence which Luther's teaching was even at that early date exercising among the masses. The very disappearance of their beloved teacher served to weld their hearts into a firmer union. The full truth about the manner of his disappearing leaked out only gradually. At first, the common people believed Luther had met with foul play in the neighborhood of Gotha. They interpreted his disappearance as a forerunner of coercive measures which Rome would forthwith adopt against the evangelical faith. The head of the new movement having been struck down, it was suspected that the members would soon meet with the same fate. Yes, Germany at last learned to understand the true spirit of the Roman hierarchy. Note, now, the change that had come over these patient Germans, who for centuries had been the *bons*

*christians* of the Pope and his jesters! In their view of the situation the period of meek forbearance or of sullen submission to Rome was plainly over. They had begun to realize that the majesty to whom they had been doing homage in stupid ignorance was a hollow sham and a foul imposition. No more parleying with Rome! that seemed their determination when they heard Luther had been waylaid, perhaps slain. The enthusiastic defiance which the people everywhere set up against the edict of Charles V was an awful revelation to the papacy, and so startled the German bishops that they were quite sincere in their cry: "Bring back Luther! We are not safe without him!"

Into the retirement of Luther at Castle Wartburg we wish to take our readers by publishing what is extant to date of Luther's Wartburg letters. The contents of these letters cannot, indeed, rank in importance with Luther's doctrinal writings, still they are full also of noble lessons exhibiting the power of true faith. We shall avail ourselves freely of the excellent labors of Prof. Hoppe, in the new St. Louis Edition of Luther's Works, to whose patient research extending through twenty-five years the church is indebted for much light on Luther's life and writings.

The first news from Castle Wartburg by Luther's own hand are contained in the fragment of a letter of May 12th addressed

#### TO MELANCHTHON.<sup>4)</sup>

So great is the fear that my abode might in some manner be revealed that I have been scarcely able to obtain permission to send this letter. For the same reason be careful also yourself

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4) St. L. Ed. XXI a, 351. It is found in MS. in Cod. Jen. a, fol. 268. It is printed in the collection of Buddeus, p. 18, in De Wette's collection, vol. 2, p. 12 (addressed, however, to Spalatin, during May or June, 1521), and in the Erlangen Corresp., vol. 3, p. 146. It is found in German in Walch, vol. XXI, 769 (addressed to Spalatin, 1522). Buddeus, who offers this letter from the original of Luther, remarks that part of the writing had become effaced to such an extent that it was impossible to decipher it.

to suffer the question whether the persons keeping me are friends or foes to remain in doubt, or to appear doubtful, and observe silence, provided you believe that your doing so would redound to the glory of God. For there is no need of others besides yourself and Amsdorf knowing aught beyond the fact that I am still alive. Who knows what God intends to effect by this counsel to keep me silent<sup>5)</sup> on these heights. Now that I am a prisoner, the priests and monks who were in a rage while I was at liberty are fearful to such a degree, that they are beginning to mitigate their insane enactments against me. They cannot bear the sight of the great multitude of common people threatening them, and do not know by what ruse to escape. I behold in this "the mighty hand of the God of Jacob," Gen. 49, 24, and His doing while we keep silent, suffer, and pray. Is not the word of Moses true: "The Lord shall fight for you, and ye shall hold your peace"? Ex. 14, 14. A certain Romanist has written to the gentleman wearing the biretta<sup>6)</sup> at Mayence, saying: "We are rid of Luther, as we wished to be; but the populace is so wrought up, that I surmise we shall hardly keep our lives, unless we light candles and go in search of him everywhere and bring him back." He wrote this in jest; but what if his jest should come to be serious truth! Ps. 4, 5: "Commune with your own heart upon your bed and be still," etc. —

Of the same date there is extant another letter

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He assumes that it was written to Spalatin in 1522. It was evidently written during the first days after Luther's arrival at Castle Wartburg, and judging from its contents must have been written to some person in Wittenberg. Prof. Hoppe suggests Melancthon as the addressee on the ground that there was no need to counsel Spalatin to keep Luther's hiding place a secret. Spalatin, no doubt, had been party to the secret negotiations for Luther's removal. Koestlin states that it was Spalatin who facilitated the delivery of letters to and from Luther, while the latter was at the Castle. See vol. 1, 470.

5) "durch diesen Rath des Schweigens."

6) "galeritae;" the Cardinal is meant.



TO MELANCHTHON.<sup>7)</sup>

To Philip Melanchthon, evangelist of the church at Wittenberg, my exceedingly dear brother in Christ: —

Jesus.

Grace! Well, what are you doing meanwhile, my dear Philip? Are you not praying that this retirement, to which I have reluctantly consented, may achieve some greater end for the glory of God? I also wish to know very much how you like this state of affairs. I was afraid that I might be regarded as a deserter from the line of battle, and yet, there was no way open to me for resisting those who desired and advised this plan. I wish for nothing more than to meet the rage of our adversaries and to offer my neck to them.

While I am sitting here, I place before my eyes all day long the condition of the Church, and I see, in the eighty-ninth Psalm, this saying (v. 48): "Wherefore hast Thou made all men in vain?" My God! what a frightful image is the abominable dominion of the Roman antichrist! And I abhor my callousness, because I am not altogether dissolved in tears, "weeping with my fountains of tears for the slain of the daughter of my people," Jer. 9, 1. But on this last day of His anger "there is none that stirreth up himself to take hold of God," Is. 64, 7, or that should "make up the hedge, and stand in the gap for the house of Israel," Ezek. 22, 30; 13, 5. Oh, a papal kingdom meet, indeed, for the end and the dregs of the world! God have mercy on us!

Wherefore, being a servant of the Word, you should meanwhile continue fortifying the walls and towers of Jerusalem, until they shall attack you too. You know your calling and your gifts. I am praying for you especially, in the hope that

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7) St. L. Ed. XV, 2513. This letter is found in Cod. Jen. a, fol. 118. It is printed in Aurifaber, vol. 1, fol. 324, in Strobel-Ranner, p. 16, in Schuetze, vol. 2, p. 206, however, incomplete, without the name of the addressee, and placed among the letters from Castle Coburg of the year 1530; in De Wette, vol. 2, p. 1, and in the Erlang. Corresp., vol. 3, p. 148.

my prayer (as I doubt not!) may somewhat avail. Do the same for me, and let us jointly bear this burden. We are left standing alone in the line of battle; after me they will seek to lay hold of you also.

Spalatin writes me that there is in press an edict<sup>8)</sup> so cruel, that they will begin to search every man in the world, on peril of his conscience, for my books. By this edict they will soon work their own ruin. Their Rehoboam at Dresden<sup>9)</sup> rejoices and is eager to execute the edict. They say that the Emperor was also importuned to write the King of Denmark, requesting him not to receive the remnants of the Lutheran heresy, and they are chanting the well-known strain, Ps. 41, 6: "When shall he die, and his name perish?"

Hartmann Kronenberg<sup>10)</sup> has given the Emperor notice that he has quitted his service, for which he was to receive a

8) This refers to the imperial edict issued at Worms May 8, 1521, by which the papal bull of excommunication was confirmed, Luther declared to be diabolically possessed and outlawed, and his abettors charged with the crime of lese majesty, and all their chattels and goods forfeited to their captors after May 14.

9) Duke George of Saxony.

10) Hartmuth von Kronberg, or Cronenberg, a town in the Duchy of Nassau, situated at the foot of the Taunus Mountains, had openly espoused the cause of Luther, had addressed a letter full of burning indignation to Pope Leo X, had urged the inhabitants of Kronberg, with him, to repent of their sins, and to believe the Gospel, had induced and strengthened the city clerk at Oppenheim, Jacob Kohl, to embrace Luther's teaching, and had entered, since March, 1522, into a correspondence with Luther. On March 16, 1522, he nailed to the main gate of the city of Frankfurt a placard addressed to the inhabitants, warning them against "the false prophets and wolves;" he particularly assailed Peter Meyer, the parish priest at St. Bartholomew's, for attempting to suppress Luther's doctrine. In the style of the military parlance of that day, this bold Christian knight drew up articles of agreement between the King of Heaven, his Captain Jesus Christ, and himself, stipulating the terms of service to which he bound himself, in chivalrous faith, to engage in field-duty for his Lord. Every way this Hessian nobleman is one of the most congenial figures of the day, bold, aggressive, yet without that wanton impetuosity of knightly valor which in more than one instance spoiled undertakings in behalf of the Reformation. His zeal was not tainted by carnal or secular motives; he took his stand simply on Gospel ground.

salary of 200 guilders in gold,<sup>11)</sup> because he is loath to serve one who will listen to such impious people. I believe that the upshot will be that this edict will rage nowhere except in the dominions of this Rehoboam and your other neighbor,<sup>12)</sup> who are both afflicted with vaingloriousness. God lives and reigns to eternity! Amen.

The Lord has smitten me with great pain in the rectum. I am so costive, that my stool is forced from me only with great effort, causing nervous perspiration, and the longer I delay the harder it becomes. Yesterday, after four days, I had the first evacuation. For this reason I have not slept all night, and I am still restless. Do pray for me. For if this affliction is to go on as it has begun, it will become unbearable.

The Cardinal at Salzburg has joined Ferdinand on his nuptial journey to Innsbruck the day before St. Philip and St. James,<sup>13)</sup> which was four days after our departure.<sup>14)</sup> It is rumored that Ferdinand was not pleased with his companion, nor the Emperor, as Spalatin writes me. However, you may read his letter yourself. Be sure to write me all that is happening among you, and how everybody is. Godspeed to you and yours!

Exaudi Sunday,<sup>15)</sup> 1521, in the realm of birds.

Your

MARTIN LUTHER.

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*(To be continued.)*

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11) This was the annual salary in consideration of which he, together with his friend Sickingen, had agreed to enter the Emperor's service.

12) The Elector Joachim of Brandenburg.

13) April 30.

14) Luther left Worms April 26.

15) May 12.

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## BOOK REVIEW.

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LICHT DES LEBENS. Ein Jahrgang von Evangelienpredigten aus dem Nachlass des seligen *Dr. Carl Ferdinand Walther*, gesammelt von *C. J. Otto Hanser*. Concordia Publishing House, St. Louis, Mo. 1905. II and 688 pp. Price, \$2.25.

This book contains 68 sermons of Dr. Walther. They were collected by Rev. Hanser of this city. The greater part of them was found in the original manuscript, some in copies made by pupils and friends of Walther, and one is a reprint from a former publication. All are genuine products of Dr. Walther. Their contents attest them as such, and the manuscripts submitted for this publication are vouched for to have been either written by Dr. Walther, or copied from his manuscript. The book contains sermons for every Sunday in the church-year, except Sunday after New Year, Sixth Sunday after Epiphany, Sixth Sunday after Easter and Twenty-seventh Sunday after Trinity. There are two sermons for the First Sunday in Advent, for Christmas (one for a Matin service), and for Good Friday. For festivals still observed in our church there are one sermon each for Epiphany, Purification of Mary, Ascension, St. John the Baptist's, Michaelmas, and Reformation Day. There is no sermon for Maundy Thursday. The text for every sermon is the conventional Gospel lesson for the day, except for the Matin Service on Christmas Day (Is. 9, 6, 7), Second Christmas Day (Epistle I: 2 Pet. 3, 3—14), and Reformation Day (Ps. 77, 6—21). The texts for Good Friday are Luke 23, 44—48 and Mark 15, 42—47.

These sermons were preached on various occasions and at different places in America during 47 years of Dr. Walther's life, the earliest (No. 9, on the Gospel for the Sunday after Christmas) having been preached in 1839, and the latest (No. 31, on the Gospel for the Sunday after Easter) in 1886, a year before the Doctor's death. Four sermons (No. 8, Gospel for Second Christmas Day; No. 11, Gospel for Epiphany Day; No. 30, Gospel for Second Easter Day; No. 46, Gospel for Sixth Sunday after Trinity) are without date. More than half (forty) of these sermons were preached during the decade between 1839 and 1848; fifteen between 1849 and 1857, six between 1861 and 1867, and only three (not counting the four not dated) after 1867. Thus, the bulk of these sermons is from a period when Walther was still engaged in pastoral work.



A perusal of them soon convinces the reader that a minister of the Gospel, a pastor, is talking in these sermons to average Christians on phases of the Christian life, such as a faithful pastor at all times finds it incumbent on him and timely to expound to the mixed gatherings in his church and their ever-changing and always recurring spiritual needs. The mercy of God is set forth on the Tenth Sunday after Trinity. ("Although many die the eternal death, God is not willing that the sinner should die. 1. Is God really not willing that the sinner should die? 2. How, then, is it possible that so many die the eternal death?") The love of Christ for sinners is treated with conquering earnestness on the Third Sunday after Trinity. ("The loving concern of Christ for a person does not cease, but only increases, in proportion as that person strays further from Him. 1. The blessed content of this truth; 2. its proper application.") The work of Christ, particularly the vicarious atonement, finds frequent and copious treatment. (Quinquagesima: "Requisites for pondering and applying the sufferings of Christ in a salutary manner: 1. attentive inquiry; 2. believing prayer; 3. faithfully following Christ.") Fourth Sunday in Lent: "Christ Jesus an altogether different Savior than the one which the world foolishly desires. 1. What kind of a savior does the world desire? 2. What kind of Savior is Christ in reality?" Fifth Sunday in Lent: "The humility of Christ an object for all men's admiration and emulation. 1. Why His humility is admirable; 2. how earnestly His humility urges us to emulate it." Sixth Sunday in Lent: "The revelation of the divine majesty of Christ on the threshold of His suffering. 1. The revelation of His omniscience; 2. the revelation of His omnipotence." Good Friday (I): "The incomparable glory of the death of Jesus Christ, as we observe same 1. from the remarkable phenomena of nature by which God Himself has celebrated this death; 2. from the majesty of the person which suffered this death; 3. from the blessed effects and causes of this death." II: "The importance of the fact that Christ was buried, not by His enemies, but by His friends. This shows, 1. that Christ had died, really and truly; 2. that, if we wish to be true Christians, we must prepare a grave for Christ in our hearts." Easter: "The believers' well-grounded song of triumph at the empty tomb of Christ: Death is swallowed up in victory! 1. What good ground there is for this song of triumph; 2. why only believers can chant this song of triumph." Ascension: "Our faith affected, in a very important manner, by the ascension of Christ: for same 1. shows the necessity of faith; 2. confirms the basis of our faith; 3. ever furnishes fresh nourishment to our faith." Seventh Sunday after Trinity: "In what respect has Christ revealed Himself at the

feeding of the four thousand? 1. As the almighty Son of the living God; 2. as the merciful and kind Savior of all who suffer." Last, not least, Walther's glorious Christmas sermon must be mentioned: "The birth of Jesus Christ the basis for constant joy to all men. 1. It verily is that; 2. what must a person do, in order that this joy which has entered the world may enter his own heart?") The plan and way of salvation is plainly stated, not only in every sermon, but there are special sermons on the call (First Sunday in Advent: "The appeal of the Savior to us this day upon His entering among us through His Word of grace. 1. His appeal to those who already are His disciples and have been following Him; 2. His appeal to those who are not yet His disciples and have not been following Him." Third Sunday in Lent: "The verdict of Christ upon all those who have not wholly decided in favor of Him and His kingdom, to-wit, that they, too, are His enemies: for He states: 1. He that is not with me is against me. 2. He that gathereth not with me scattereth." Fourth Sunday after Easter: "Unbelief the capital sin: 1. because from it all other sins flow; 2. because for this only sin man is damned." Pentecost: "The heart of man a place where God wishes to make His abode. 1. What God is doing in order to make the heart of man His dwelling place; 2. what man must do in order that God may enter his heart and dwell therein." First Sunday after Trinity: "The two ways and their end: 1. the broad way leading to hell; 2. the narrow way leading to heaven." Second Sunday after Trinity: "The vain and foolish pretexts which serve as an excuse to those who will not wholly come to Christ. 1. Which are the conventional excuses of these persons? 2. That these excuses are merely vain and foolish pretexts." Sixth Sunday after Trinity: "People who are seeking and yet fail to enter the kingdom of heaven: they are those, who seek to enter 1. by their civil righteousness; 2. by the righteousness of the Law; 3. by the righteousness of church ordinances." Ninth Sunday after Trinity: "Taking no thought in time for eternity—the greatest folly: 1. because man is but a steward here and must give strict account to God in eternity of his stewardship in time; 2. because his brief span of life is granted man to the end that he may seek and find his salvation." Fifteenth Sunday after Trinity: "The custom of regarding the duty to seek the kingdom of God as a trivial affair. 1. That this custom is a universally prevailing one; 2. that it is a very fatal custom." Sixteenth Sunday after Trinity: "The raising of the young man at Nain an instructive object lesson of the spiritual resurrection which Christ wishes to effect in all men. 1. It is necessary for all men to experience a spiritual resurrection during their earthly life; 2. no man can raise



himself, but Christ must raise him through His Word and by His Spirit; 3. having become raised, it is a person's duty to walk in a new life"); on conversion and regeneration (Second Sunday after Epiphany: "What must a person do, in order that the glory of Christ may be revealed to him? 1. He must become conscious of his misery and of his need of Christ; 2. he must believe in Christ with his whole heart." Trinity Sunday: "Regeneration: 1. In order to be saved, every man must be born again; 2. how this blessed work is accomplished in man"); on faith (Second Christmas Day: "The glorious and wonderful faith in the Christ who has come into the world. 1. Faith cheerfully professes Christ before men and would shed his blood rather than deny Christ; 2. faith already here below sees the heavens open and the Savior standing at the right hand of God; 3. faith conquers all terrors of death and transforms death into his triumphant entry into his Savior's kingdom of glory." Third Sunday after Epiphany: "Why faith, in particular, is exalted and praised above all else in God's Word: 1. because salvation is a gift of grace which only faith grasps; 2. because it is just this faith that renews the heart of man and equips him for doing good works"). Faith in trials and afflictions is treated on the day of the Purification of Mary and on the Fifth Sunday after Trinity, "the beginning of faith" on the Twenty-first Sunday after Trinity; and that the doctrine of the blessed virtue of faith is a trophy and a cherished bequest of the Reformation is shown from the Gospel for the Twenty-fourth Sunday after Trinity. Justification is treated twice *ex professo*: on the eleventh Sunday after Trinity and on the First Sunday after Easter; Absolution on the Nineteenth Sunday after Trinity, Election on Septuagesima Sunday, and the doctrine of Assurance on the Second Sunday in Lent.

While turning the pages of this book, the remark of Luther came to mind, viz., that there are a great many "good Easter preachers" who are not "good Pentecost preachers." Walther is not of this class. As clear, forcible, eloquent as he is in proclaiming the facts of Scripture relating to the acquisition of salvation, just as direct, convincing, and urgent he is in declaring the facts relating to the application of salvation, from the first to the last hour of the believer's new life in the state of grace. Walther endeavors not only to quicken a heart dead to God into life, but he nurses that life wherever it has appeared. His sermons on truths of sanctification are in no way behind those on truths of justification. Nearly one-fourth of the sermons in this volume have for their subject matter the daily renewal of believers. On the First Sunday in Advent he formulates holy resolves for his hearers tending to their improvement (second

part); on the First Sunday after Epiphany the younger part of his congregation is specially remembered in a sermon on "youthful piety," both humbling and elevating (1. demanded by God; 2. possible; 3. easy of accomplishment, and lovely). The believer's temptations (First Sunday in Lent), the believer's godly sorrow (Third Sunday after Easter), uncharitably judging a fellowman (Fourth Sunday after Trinity), "love of our fellowman — a fruit of faith" (Thirteenth Sunday after Trinity), creating offense (St. Michael's), the true celebration of the Sabbath (Seventeenth Sunday after Trinity), mutual forbearance and the forgiving spirit (Twenty-second Sunday after Trinity), prayer (Fifth Sunday after Easter) — all these subjects are presented as fervently as any of the great basic truths of redemption.

With Walther, saving a sinner means not only enabling him to go to heaven, but also to enter the Church of Christ here on earth. Church and ministry are divine institutions with Walther. Accordingly, he does not neglect to inform his hearers of the nature of the Church, its characteristics, growth, dangers, fate in this world, its treasures, authority, influence on a person's life and the blessed communion of its members. He explains the requirements for being a good pastor and a good church-member. He shows the nature, necessity, and efficacy of the means of grace; he describes the effects of preaching among men, baptismal grace, etc. Lastly, Walther depicts the Day of Judgment (Second Sunday in Advent and Twenty-sixth Sunday after Trinity), the social joys of saints in heaven (Second Easter Day), and the perilous character of the last times (Twenty-fifth Sunday after Trinity).

Thus this volume is rich in spiritual material for thoroughly furnishing the man of God unto all good works. We have not the space to discuss the style of Walther and his method of evolving the leading thought of his discourse from his text. Walther's preaching is doctrinal rather than interpretative, and he has been acknowledged a master of the doctrinal sermon, so difficult both as regards elaboration and presentation. — No work of equal importance to the church has left the press of our Publishing House during 1905. The work so far bestowed on this volume has been love's labor to all who were engaged in its preparation. We have no fear that it will prove love's labor lost. We confidently expect that a greater labor, enlisting many hearts, will now begin upon this volume in the homes of our Christians and in the studies of our pastors. To those who engage in this labor we can promise a rich reward; for this volume has been fitly named "Light of Life," not only to indicate its origin or to designate its contents, but also to predict its blessed effects, under God's grace, in the hearts of its believing readers and students. D.